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CHRISTMAS BELLS.

BY KATHARINE LENTE STEVENSON.

Oh, Christmas bells, ring lightly!
Ring soft, and sweet, and slow;
Come to us now like the faint, far peals
We heard in the long ago;
Ring low in our hearts sweet childhood's
Chime,
That "Christ was born at Christmas
time."

Oh, Christmas bells, ring clearly!
Let all the nations hear;
For the words that roll from your silvery
tongues
Are words of peace and cheer.
Ring for the "Prince of Peace" again,
Ring, "Peace on earth, good-will to
men!"

Oh, Christmas bells, ring gaily!
Laugh out, and shout and sing;
For the whole world joys in your joy to-day,
The whole world laughs as you ring.
Sing, "Gloria in excelsis," in glad
style, for the birth of the Son of
God, who came to bring us
peace and love to all men.

Oh, Christmas bells, ring away!
Let your echoes never cease.
Each day may they sound in our hearts and
lives,
Each day may they whisper of peace,
For, since the world first heard your
chime,
All life has been a Christmas time.

EDUCATION.

BY REV. J. W. BASHFORD, PH. D.

I was much interested in the able
editorial in ZION'S HERALD of Dec.
5, on Matthew Arnold. His lecture
upon "Literature and Science"
calls up afresh some of the problems
of modern education.

The weakest point in Mr. Arnold's
lecture was basing his plea for the
classics mainly on the ground that
they minister to beauty. Every one
familiar with Greek knows that the
few years a student spends in Greek
are given mainly to mastering declen-
sions, conjugations and accents, to
searching the lexicon for words, to
puzzling over the meaning of a sen-
tence, and to expressing the author's
thought in good English. But all
this knowledge is what Mr. Arnold
calls instrumental knowledge. The
way to teach Greek art and beauty
is to teach them, and not spend four
years upon the mere instruments by
which students may come in contact
with Greek thought, and then turn
students out with such an imperfect
mastery of these instruments that
not one in ten will use them to accom-
plish the one purpose we had in view.
As Emerson says: "Why swim the
Charles while one can find bridge or
boat?"

Unless it can be shown that a pre-
liminary training in the instrumental
knowledge of Greek and Latin is ex-
tremely valuable as a discipline, we
would far better bring students into
contact with Greek art and beauty
through the English language. I,
myself, believe heartily in the disci-
plinary value of the classics. I
know no study which so combines
the cultivation of the habit of obser-
vation even to minute details and
variations and of openness to a fresh
meaning of a word or a new con-
struction of a phrase, which are the
special aims of scientific studies,
with the discipline of the reason,
which is the special object of mathe-
matics; which combines such a dis-
cipline of the memory with such a
cultivation of the imagination; which,
in a word, so combines the two sides
of education—its receptive side, cul-
tivating the memory and the powers
of observation, the spirit of disci-
pline and of obedience to fresh truth,
with its constructive side, cultivating
the power of imagination and reason,
the ability to construct sentences and
express thoughts—as the classics.
This is not mere theorizing about
the classics. Any one who analyzes
his mental processes in translating
Greek and Latin will find these men-
tal disciplines combined. This is
also the experience of the German
universities which have adopted, in

some measure, at least, the scientific
method of determining the relative
value of classical and scientific stud-
ies. They placed side by side schol-
ars who came to them with an equal
number of years' training, part of
them from the Real-schools and part
from the Gymnasias, and found that
on an average the students from the
Gymnasias surpassed the students
from the Real-schools even in sci-
entific studies.

If we could put the religious ele-
ment into the classics so that they
should reveal more clearly man's sin-
fulness, emphasize the need of repent-
ance and teach forgiveness, and thus
become a silent but telling force for
the highest living, I should think
them unexcelled as a means of disci-
pline. The classics not only fail to
emphasize the need of conscientious-
ness, they deaden the mind to the
appeals of conscience by keeping it
engrossed in other subjects. May
not the absence from the classics of
the Christian aspect of life account
for the lack of special devoutness on
the part of great classical commen-
tators who are Christian men and teach
in Christian colleges; and the pres-
ence of these Christian elements in
the studies of our Tischenendorfs
and Alford accounts for their devotion?
This distinction between Biblical and
classical commentators is by no means
absolute; it is only a tendency, and
the tendency may have preceded
their studies and determined their
choices of the Bible or the classics for
their life-work. Doubtless the
greater devoutness of the monk of
Wittenberg as compared with the
monk of Emaus led one to the Bible
and the other to the classics mainly.
But who shall say that the different
studies in which they were engaged
for years had nothing to do with the
spiritual development of Luther and
Erasmus? The more I think of it,
the more I wonder that religious col-
leges at least do not put the Gospels
of Luke and John into their classical
courses. Luke has about the same
advantages as Xenophon for transla-
tion, while the speculation of John
is loftier than that of Plato. They
would bring the young face to face
with the fact of sinfulness and the
possibility of repentance and of faith.
Their method of teaching by parable is
inimitable, and they bring students face
to face with Him, who, if He were not
something infinitely higher, would
still be the loftiest character the race
has yet produced.

But this is one of the smallest of
the problems in education pressing
for a solution. The course of study
at school and college was formed gen-
erations ago, and has received addi-
tions by accretion until it is both un-
wieldy and unbalanced. We spe-
cially need a work which shall show
what powers are to be developed and
the relation between the various dis-
ciplines and the faculties we wish to
educate. An attempt to show what
faculties need to be developed, will
demand an advanced psychology and
anthropology which shall recognize
the fact of sinful tendencies in hu-
man nature, and which shall empha-
size the need of rooting out inherited
bad habits as well as developing
good ones. The author will need
a profounder study of Christ than
even the nineteenth century has
made, that he may know what ap-
petites are traceable to generations of
sinful living and can be eradicated,
what powers are natural but need to
be controlled, and what possibilities
belonged to a normal human nature
and are yet within the grasp of re-
deemed humanity. Then will follow
a discussion of the best methods of
developing our normal faculties and
the order of their development, which
will carry one over the whole ground
of disciplines from the kindergarten
to the classics. In this connection
arises the question of a balanced ed-
ucation. Do not many studies to-day
simply train over and over again the
same faculties, while other faculties
are wholly untrained? Why should
the State furnish what is called the
higher education in the mental
branches and neglect all training of
the hands and eyes? If one still
holds the medieval heresy that the
body is worthless and industrial ed-
ucation a hindrance to the soul, the
still harder question arises: Why
should the State spend so much di-
rectly for training the mind and

nothing directly for training the
conscience and the will? Why lay
so much stress on culture, and so lit-
tle on character? This throws us
into the midst of the controversy be-
tween industrial and book education,
between secular and religious train-
ing, between State and private
schools. This arouses another query
as to whether the whole theory of
education as the communication of
knowledge will not have to be aban-
doned. How can we teach cookery,
sewing, carpentry, and conduct by
recipes, if education should be broad-
ened to include these subjects? Can
we longer hold that education is the
pouring of knowledge into a child's
mind like pouring water into a pint
cup, and make the test of our educa-
tion the child's power through mem-
ory to pour out this knowledge whole,
showing by the very act that the
knowledge has not been assimilated?
He who thinks there will be no up-
heavals in our present educational
system, has not studied the question
enough to even know the problems at
issue, much less to have any grounds
for his faith in the permanence of
present incongruities.

Perhaps a still greater need of the
world to-day is that all knowledge
shall be organized, made into a liv-
ing, related whole. Students come
out of our schools now glutted with
the multitude of subjects crowded
into the curriculum. Those whose
minds are not crammed to satiety at
the school, are paralyzed as they turn
from the public school to the city li-
brary, and find hundreds of thou-
sands of volumes already on the
shelves, with hundreds more pouring
weekly from the press, for them
to master. The great need of stu-
dents to-day is a science of sciences,
an organization of knowledge, a
novum organon.

Aristotle, Bacon and Hegel have
worked faithfully at the problem.
The man who has mastered Hegel
knows about all that has been
thought down to the present time,
and has simply to advance be-
yond Hegel's standpoint, if ever he
reaches that. Herbert Spencer is
trying to gather all the streams of
thought into his reservoir and then lead
them out in finely-constructed chan-
nels. But Spencer's success in classi-
fications is secured by partial thinking.
He has not poured the deepest streams
of human thought, the richest ex-
periences of the soul into his reser-
voir; and when he does this, his res-
ervoir will burst. Christ gave the
principles which will solve the prob-
lems of modern life. But the world
is awaiting the prophet who can ap-
ply Christ's principles to modern
problems and by them make all truth
and experience organic. A bare sus-
tained arises that life is larger than
logic, and that its wine will burst any
bottles into which we pour it. It is
at least significant that Christ did not
put truth in scientific propositions or
embody it in creeds. And yet living
truth must be organic, and the vision
of God, or rather of truth as we
stand in God and see it from His
standpoint, must reveal all things in
relation. Our deepest need is the
insight possessed by Him who was
the Truth, and who, because He was
the Truth, became the Light of the
world.

MR. CHRISTOPHER CURTLAND'S CHRISTMAS OFFERINGS.

BY MRS. HARRIET A. CHEREVER.

Mr. Christopher Curtland was rub-
bing his hands with evident satisfac-
tion. His ledgers showed the clos-
ing year to have been one of unusual
profit for the firm of Curtland &
Curtland, and the next day but one
would be Christmas, when the house
would fairly ring with merriment and
good cheer.

Jack would come home from college
for the holidays, Kate and Jennie
would arrive from their expensive
boarding-school, and as for little Kit-
tie, aged five, the child would be al-
most crazed with delight at sight of
her brother and sisters, to say noth-
ing of the loaded Christmas-tree of
the evening.

On Christmas day, his brother and
partner, Mr. John Curtland, with his
wife and their three lively children,
would come to dine, and the great at-
tention chamber used as a store-room
would hardly contain the poultry,

pies, puddings, tarts and jellies placed
in the cool room for safe keeping
against the day of feasting close at
hand.

At supper that night, Mrs. Curt-
land, contrary to her usual good
judgment, had placed a small mince
pie on the table near her husband's
plate.

"Now I don't know, wife,"
laughed Mr. Curtland, "about that
pie; it looks tempting enough, to be
sure, but isn't it a risk, eating such
things at night?"

But "wife" explained that, hav-
ing a little mince left, she had made
a bit of crust not nearly as rich as
what she ordinarily made, and as it
was quite early, several hours before
bed-time, she didn't believe it would
hurt him just this once."

So Mr. Curtland ate, though rather
sparingly, of the pie.

It was late the same evening that,
pacing contentedly to and fro through
the spacious, softly-lighted parlors,
Mr. Curtland reviewed the proceeds
of the waning year, and anticipated
the events of the next few days with
such decided satisfaction. He went
to bed in the same happy frame of
mind; and he was naturally a genial
man, kind-hearted, upright in his
dealings, and a good, fair Christian
— as Christians go. So, soon after
retiring, he fell asleep.

But gradually the whole scene
changed. He was still in his own
parlors, but the surroundings, instead
of being bright and joyous, seemed
to point to something melancholy and
piteous. All at once, looking toward
one corner of the room, he saw stand-
ing and leaning against the wall, as
though feeling himself scarce wel-
come there, one who seemed, in form,
like the "Son of God." He knew
it could be none other than the Sav-
iour, but His garments were thin and
sandy, notwithstanding the wintry
night. His face was pinched as if
with hunger and want, His feet un-
shod, and marks of pain and wear-
iness were stamped on His features.

A feeling of such bitter regret and
a conviction of the scarcely knew
what guilt, so oppressed Christopher
Curtland that he asked involuntarily:

"Dear Lord, how comes this?
What have I done to Thee?"

A gentle voice, in which there was
no anger, not one trace of resent-
ment, answered sadly:

"Christopher Curtland, I have
been hungry, and you gave Me no
meat; thirsty, and you gave Me no
drink; naked, and you clothed Me
not; sick and weary, but you noticed
Me not!"

Mr. Curtland found only voice to
falter forth:

"Dear Lord, how could this be?"
And the soft, reproachful voice
went on:

"For your own household and
kindred you have done well; your
wife and children and your prosper-
ous brother and his family will be
loaded with gifts and good cheer on
the coming Christ-day, but how about
My 'little ones'? Not a thought
have you bestowed on the fact that a
fearful sacrifice on My part secured
to you and yours the abounding
mercies and benefits encircling you,
and demanding at your hands a
rightful return."

Mr. Curtland tried to reply; tried
to recall one charitable act with which
to justify himself even ever so fee-
bly before this neglected Saviour,
but words failed him, while he felt
the tender, pleading eyes of this al-
most stranger fixed lovingly upon him.

The Saviour spoke again:—
"Christopher Curtland, lovest
thou Me?"

The response was eager, impus-
ioned:—
"My Saviour dear, Thou knowest
I love Thee!"

The answer came in clear, brief
words, thrilling the listener through
and through:—
"Feed My lambs!"

"Oh, I will, dear Lord, I will!
No longer will I serve Thee with my
lips only. Come out into the room,
my Lord, and crouch there no longer
unbidden to a seat! Come into my
heart, and abide My welcome guest.
I will forget Thee nevermore; no
longer will I selfishly lavish on my
own, only, the rich gifts of Thy love.
I will care for the 'little ones,' nor
ever forget Thy claims."

A soft radiance all at once filled
the room; the scanty garments were
gone, also the crouching figure by the
wall. A majestic presence clothed
in shining folds was suddenly illu-
minated by a wondrous star glowing
from the eastern corner of the room,
from which He was now slowly ad-
vancing; and as Christopher Curtland
opened wide his arms to receive the
luminous figure, it softly faded, re-
ceded, vanished, but left a joyous,
overflowing peace in his heart, too
great for utterance.

"Father, father!" cried Mrs.
Curtland. "Come, wake up, do!
Why, you're sobbing like a great
child."

The next morning, the Widow
Gaines was surprised at receiving
from an unknown quarter a box con-
taining the largest turkey that had
ever been inside her cottage door.
For her five fatherless children were
warm garments, also a thick blanket
shawl for herself, to say nothing of
toys and candy for the Christmas
stockings.

"Who could have guessed my
wants so perfectly?" said the poor
woman in beaming perplexity. "I
believe the Lord must have spoken
to some one and told them all!"

Then old Mr. Potter and his wife
couldn't imagine who sent the needed,
welcome ton of coal which was
dumped before their door the same
morning.

Mrs. Wilton, bed-ridden from
rheumatism, saw the druggist bring-
ing a generous supply of strengthen-
ing wines and cordials, but to her
surprised questionings as to "Who
in the world could have sent them?"
the man seemed suddenly to have
lost his memory, only replying:—
"Well, they're yours, any way,
and all paid for, too."

Jessie Beers, a neglected little
orphan who lived down Hunt's Lane,
was made the grinning recipient of a
warm flannel dress pattern and a
large dressed doll.

"Father, what have you been
doing all the long morning?" said
Mrs. Curtland, when at two o'clock
her husband presented himself for
dinner, flushed, hurried, but looking
supremely happy.

"And such a poor night as you
had, too," she added—"all owing
to that mince-pie, I suppose."

"Why, wife, I had a glorious
night!" he replied. "Those sob-
bing you heard were ones of joy, and
some time I'll tell you all about it."

But that afternoon, when Christo-
pher Curtland called at the house of
his struggling pastor and told him
that in view of unmerited prosperity
he had decided to send his oldest son,
in company with his own son, to
college as a sort of thank-offering,
only he wished his part in it to re-
main a profound secret, the pastor,
in rehearsing the glad tidings to
his grateful wife, remarked:—
"But, wife, you should have seen
Mr. Christopher Curtland's face while
he was talking; there was nothing
boastful about it. On the contrary,
his manner was really humble and
subdued; but his face, dear man,
was so calm and radiant—well, all
I can say is, it looked to me as if—
as if he might have seen the Lord!"

HAPPY CHRISTMAS.

BY EDWARD E. HASKELL.

Oh, happy hearts have we!
For the Christ's birthday is here;
And the wind's wild blow and the winter
snow
Only make Him seem more dear.

Oh, happy hearts have we,
As we backward turn our eyes,
And think of the light on that holy night
That broke forth from Paradise!

Oh, happy hearts have we,
As we list the angel strains
Floating down from above with their burden
of love
To the shepherds on the plains!

Oh, happy hearts have we,
For that song doth echo still;
Still the car doth greet with its story sweet
Of glory, peace and good-will.

Oh, happy hearts have we,
For though naught but sin we be,
Yet the Christ-child born on that Christmas
morn
Came to save e'en you and me.

Oh, happy hearts have we!
For the Christ's birthday is here;
And the wind's wild blow and the winter
snow
Only make Him seem more dear.

Well-constructed railroads have

JOTTINGS IN DAKOTA.

BY REV. D. DORCHESTER, D. D.

Dakota, the territory now, more than
any other, attracting attention, and rap-
idly filling with people, has been called
"the wonder-land of the great undevel-
oped West," not so wonderful in natu-
ral scenery, geysers and springs as the
Yellowstone Park, and yet it has re-
markable natural peculiarities.

THE BAD LANDS.

In the southwest corner are the
"Mauvaises Terres," or Bad Lands, the
land of alkali, of upheavals and fissures,
with what some regard as indications
of burned-out fires, though the latter
point is not clear. It was at too remote
a point for me to visit in my present
tour, and therefore I give a discriminated
résumé of the observations of those
who had personally inspected that re-
gion. I asked a physician of large
culture and intelligence, who had visited
the place, to describe it. He replied: "I
have considerable ability for description,
but those lands defy me. I cannot de-
scribe them; they are so unlike any other
region I ever saw." Geologists are
puzzled by the strange and seemingly
contradictory phenomena, like the mix-
ing of several geologic periods, as
though there may have been some great
upheaval. Remains of animals, por-
tions of jaws, and teeth of unusual size,
if we may credit rumor, have been
found. It is reported that petrified
wood abounds there, but Hon. Mr. Pet-
tigrew, the territorial delegate to Con-
gress, said there was no evidence of
this, better than the fabulous story of
the man who said he discovered there a
petrified saw-mill.

Subsequently, however, I saw some
remarkable specimens of petrification
which came direct from the Bad Lands
— petrified shells, shell-fish, wood, and
others not easily distinguished, exist-
ing in large conglomerate lumps from
ten to forty pounds and more in weight,
very rare curiosities. Another story is
that the soil of that locality is so rich
that nothing of a vegetable character
will grow there; and it was playfully
suggested that it might be mixed with
the soil of Massachusetts to the advan-
tage of both.

MINERAL PRODUCTS.

Just above the Bad Lands are the
Black Hills, with their gold and silver
mines. In richness of yield ranking sec-
ond only to those of California. Quartz,
crystals, carnelians, and agates are
often found on the plains in some parts
of the Territory. Some specimens which
I saw were gathered in southeastern
Dakota.

THE SOIL.

But the chief value of Dakota is its
fertile soil—a dark alluvium, formed
by ages of vegetable decay, underlain
with clay, and all intermixed with cal-
careous or limey particles. It is not so
black as that of Iowa, and the roads
are much better, at all times, especially
after a rain. The crops are highly re-
munerative, and the fields are easily
cultivated. Everybody on the home-
stead claims works. The wife and
children of a minister, late from Mas-
sachusetts, planted and harvested two
acres of potatoes this summer, while
the minister himself performed other
work.

THE DEVIL'S LAKE.

Far to the northeast is a lake whose
name, Minnewaukan, or the "Devil's
Lake," excites wonder. Why it is re-
ceived that name no legend clearly re-
lates. Whether his Satanic Majesty
was at some time fished out of it, or
whether it is his resort for relief from
the fires of purgatory, or whether it is
where he spends his vacations, or what
else, are all conjectures unanswered by
even legendary history.

The Devil's Lake and Turtle Moun-
tain region embraces a tract of land
over one hundred and fifty miles in
radius, almost all of which is suscep-
tible of cultivation, upon the extreme
north line of the Territory. Only since
August, 1882, was it wrested from the
Sioux Indians, and declared, by the ex-
ecutive order of President Arthur, open
for settlement.

WOOD.

The great drawback of this Territory
is the lack of trees, being almost wholly
desert. Fuel, chiefly bituminous coal,
is brought in from beyond its borders.
Many burn hay in furnaces; peculiarly
constructed. The Russian settlers throw
the hay into hard knots or ropes before
burning it.

WATER.

Though some sections are destitute
of water, and in some places it is vitu-
ated by alkali, yet as a whole Dakota
abounds in streams. The "Red River
of the North," noted for its vast threat-
ening valleys, skirts the northeast-
ern boundary for two hundred and fifty
miles. The Jim (James) river rises in
the Turtle Mt., near the north line, and
after running a winding route of three
hundred miles, empties into the Missou-
ri. The Vermillion, Turtle, Sioux and
Elm rivers, and many smaller streams,
supply the Territory. But the most not-
able is the great Missouri, which runs
nearly diagonally across the Territory
from the northwest to the southeast,
and is navigable for light-draft steamers
as far as Fort Benton, in Montana.

RAILROADS.

Well-constructed railroads have

opened up the best parts of the Terri-
tory, and others are in course of con-
struction. It is a great advantage that
these roads are more easily and more
cheaply built than in the East. No
more gentlemanly railroad officials and
employees can be found anywhere, and
the coach and drawing-room cars are
equal to those of the East.

THE GENERAL SURFACE.

of the country cannot be called level,
flat or wet, but a succession of rolling
prairies, with gentle elevations, more
or less divided by shallow valleys. The
elevation above the sea level, at Sioux
Falls, is 1,100 feet. Further back in
the Territory it rises somewhat, but
probably not to more than 1,500 feet in
the interior. It is much like Minnesota.
For ages these regions were a vast pas-
ture field for buffalo and deer.

CLIMATE AND HEALTH.

Universal testimony agrees that Dak-
ota is as healthy a country as the sun
shines on. No chills, no fever (ague)
in its borders; malaria and consumption
unknown; and no disease-producing
elements peculiar to the country. Nev-
ertheless, negligent people are likely to
suffer here as elsewhere. The air is dry
and clear like that of Minnesota. Ord-
inarily, Dakota has twelve or fourteen
weeks of quite cold weather, in Decem-
ber, January and February. Snows sel-
dom appear until after Christmas.
Sometimes, though rarely, farmers
plough and sow wheat in February.
Severe winters are experienced now and
then, like the winter of 1880-1. "Bliz-
zards," for which this country has an
unenviable reputation, are high winds
accompanied by low temperature and
snow, filling the air, so that the trav-
eler cannot see a single rod. But in
some winters none of these occur, and
seldom more than one, two or three in
a season.

The climate of Dakota, like that of
Minnesota, is wonderful. I met many
here who were invalids in the East,
who have become vigorous, capable of
hard work, eating heartily and sleeping
well. Life is no longer a burden to
them. The atmosphere is delightful. In
a few months the countenance takes on
a strong, fresh complexion. Physicians
have small practice, and supplement
their work by side speculations. Some
persons have found the winters too se-
vere; but most invalids, with proper
care, have passed them comfortably.

DIMENSIONS AND POPULATION.

Dakota extends from the 43d to the
49th degree of north latitude, and com-
prises 151,000 square miles, equal to
two and a half times all New England.
It is likely that two States will yet
be formed out of it, dividing on the 46th
degree, though the northern half will
probably remain some time a territory.
The southern half is rapidly filling up
with people, and not a few are pushing
on to the more northerly region. The
U. S. census, in 1880, enrolled 135,000
inhabitants in all Dakota, but it is now
estimated, on pretty reliable data, that
there are 300,000 souls south of the
46th parallel. Last summer there was
a most marvelous tide of immigration,
crowding the railroads so that multi-
tudes were unable to obtain seats in
the passenger trains. One road brought
over 80,000 people into the Territory,
in the course of the spring and summer,
as was ascertained from their books.
The roads were choked with baggage
and freight, causing great delay, and
much inconvenience to the immigrants.
The transportation of baggage was for
a short time suspended, by official order,
until the people could be carried.
There are large predictions of a similar
rush next year, but the railroad accom-
modations have been enlarged.

Everybody here sees things large, and
is confident of a great future for this
Territory. Everything is booming.
Speculation is rife. Money commands
ten per cent. on first-class security.
Large and attractive buildings are
going up in the larger places, and the
architecture would be creditable any-
where. Schools are amply endowed,
are held in special favor, and free to
all. Teachers get first-rate wages. Dak-
ota is wide-awake to educational mat-
ters and churches.

These things are what might be ex-
pected from the class of the population,
which is noticeably good. There are
few Irish. There are some Norwegians
and Russians, but these are quiet, or-
derly and industrious, settling mostly
in localities by themselves. The major
part of the population, probably three-
fourths, are the best people from New
England, New York, Illinois, Iowa and
Wisconsin. "Mr. B. F. Jacobs, of Chi-
cago, well known in Sunday-school cir-
cles, before an audience at Mitchell,
Dakota, enthusiastically said: "God
skimmed the cream of the States, and
brought it to Dakota."

The religious element is large and
active, laying the foundations of
churches in these wilds, not long ago
traversed by roving savages. Here are
Norwegian Lutherans, Seventh Day
Adventists, Campbellites, Free Metho-
dists, United Brethren, Methodists,
Presbyterians, Regular Baptists,
Congregationalists, the Reformed (Dutch)
Church, and the Methodist Episcopal
Church, all struggling to establish them-
selves.

(Continued on page 8.)

The Sunday School.
FIRST QUARTER. LESSON I.
Sunday, January 6, 1884. Acts 15: 1-11.
BY REV. S. L. GRACEY.

THE CONFERENCE AT JERUSALEM.

I. Prefatory.

1. GOLDEN TEXT: "We believe that through the grace of the Lord Jesus Christ we shall be saved even as they" (Acts 15: 11).

2. DATE: A. D. 50.

3. PLACE: Antioch in Syria, and Jerusalem.

II. Introductory.

Paul and Barnabas had just returned to Antioch at the conclusion of what is known as Paul's first missionary journey. The Gospel had been preached by him in Cyprus, Pamphylia, Lycania, Pisidia and Perga. At this time all these places were under the government of Rome, and he had extended his authority from the river Euphrates to the Straits of Gibraltar and from the North Sea to the sandy desert of Africa. It swept along all the coasts of the Mediterranean. Claudius Cesar was emperor at Rome and a. d. 54, when he was murdered, and his step-son Nero ascended the throne. Ananias was high priest at Jerusalem at the time of our first lesson, but was succeeded by Ismael Ben Phabi, c. d. 52. Paul and Barnabas had great success among the Gentiles. They preached a free gospel for all classes, and received them into the fellowship of the church without circumcision, in which they simply followed the precedent of Peter in admitting Cornelius, which he did by direction of the Holy Spirit (see Acts 11: 1-18). The defense of Peter does not seem to have quieted all feeling of opposition among many Jewish Christians, or if they did for while quiet the Jews, the feeling broke forth again in many places. They seemed determined to engraft Christianity on the old Jewish stock, and require the Gentiles who accepted Christianity to come into the fellowship of the new church through the ritualistic form of circumcision. The strict legalism among the Jews placed himself in open opposition to the freedom of the Gentile believers. The first conversion among the Gentiles had taken place under the effort of an apostle, but the first church among the Gentiles which arose at Antioch did not have even one of the twelve to establish it. Thus it appeared to the strict legalist Jew that this new movement seemed not only to set itself free from the old Testament ordinance of the people of Israel, but also from the Apostolate of Christ. Doubtless these Jews understood the fact that God's design had been to make Israel the living center through which the Gentiles should be gathered in, and were loth to believe that God had decided upon a more liberal and independent plan in receiving the Gentiles directly, without requiring them to pass through Jewish forms of initiation.

It was at this time of general rejoicing at Antioch over the return of the apostles and the great work that had been done among the Gentiles, that these sticklers for sectarian rites and ceremonies came to Antioch and caused much disturbance by urging the old Jewish notions and forms as necessary before the Gentiles should be admitted to the privileges of Christian fellowship.

III. Expository.

1. A Difference (verse 1).

1. Certain men—converts to Christianity from among the Jews of the sect called Pharisees (verse 5). Partisans of extreme circumcision, described in Gal. 2: 4 as "false brethren." Their zeal for ceremony had run away with their piety. From verse 24 we learn that they were not authorized by the church at Jerusalem to go on this mission among the Gentile converts. Came down from Jerusalem to Antioch, a distance of about 250 miles. This form of expression was used at the time in referring to a place politically inferior to another. The Jews from all parts of the country, mountains as well as valleys, spoke of going up to Jerusalem, because it was the capital of the nation. After the manner of Moses—according to all the ceremonial law given by Moses, by which circumcision was made the initiatory rite into the ancient church, for which Christ substituted baptism. Can be saved—They declared this rite as necessary to salvation, and not simply to be performed as it sometimes had been as a concession to Jewish prejudices for the sake of peace. They claimed that sufficiency of faith in Christ and a recognition of the Holy Ghost, to insure God's forgiveness and blessing in time and eternity.

There is a strange proneness in us to make our own opinions and practice a rule and law to every body else, to judge of all about us by our own standard, and to conclude, because we do well, all do wrong that do not do just as we do (Matthew Henry).

2. A Discussion (verses 2-6).

2. Paul and Barnabas—Now the recognized head of the church at Antioch entered into an earnest discussion with these teachers of false doctrines. They withstood them with strong arguments. They knew that Jesus Christ was the end of the law for righteousness (justification) to every one that believeth, and therefore they opposed these Judaizing teachers (A. Clark). The point in dispute was this: Law or Gospel? evangelistic liberty or legal bondage? Moses or Christ? Now when we say except Jesus Christ himself, and a living communion with Him, is assumed to be a ground of salvation, the Redeemer and His work rather a loss of honor and dignity. The point which was really in dispute was the all-sufficiency of Christ (Lange).

They determined—Probably the they mentioned refers to the agreement of the Christians of Antioch with the appeal of these men from Jerusalem. The *Codex Beza* says: "Those who came from Jerusalem charged Paul and Barnabas to go up to the apostles and elders at Jerusalem, that determination might be made by them concerning this matter." In Gal. 2: 2, Paul says he "went up by revelation." It was made clear to him by the Spirit of God that it was best to endeavor to settle this matter forever by a consultation with the Apostles and elders—The church at Jerusalem had no superior authority over them, and it was the oldest church, and the apostles were resident there, and great respect had always been shown to their opinions, as they spoke by revelation from God, and were the highest ecclesiastical authority of that time. Three only are mentioned

as being present (Gal. 2: 9). Certain other of them—Titus was one (Gal. 2: 3-5). He was a Gentile convert, uncircumcised, and yet endowed with the Holy Ghost in a remarkable degree. His might well be considered a test case.

3. Being brought on their way.—Being provided with things they would need on their journey, and being escorted in a friendly manner for a part of their way. Phenice—a narrow strip of country of about 150 miles in length, lying along the eastern shore of the Mediterranean, extending from Cape Carmel on the south to the river Eleutherus. Tyre, Sidon, Berytus, were located in this region. They probably traveled southward as far as Ptolemais (Acts 21: 7), and then crossed the plain of Esdraelon into Samaria, thus purposely taking a course which led them among the societies which had been organized among the Gentiles. They greatly encouraged these believers by telling them what great things God had wrought among Gentiles in Asia Minor where Paul had been preaching.

4. Were received—welcomed by the entire church in joyous assembly, to whom Paul repeated the account of the missionary journey and its great success. This was Paul's third visit to Jerusalem since his conversion fourteen years previous. He had a private interview with the three apostles mentioned in Gal. 2: 1-9, which resulted in settling by the highest church authority Paul's equality with the other apostles. Things God had done—not their opinions, but the converting grace of God by which the Gentiles had been converted.

As they went they had planted, as they returned they had watered, but in both they were ready to own that it was God that gave the increase (Henry).

5. Pharisees which believed.—This is regarded as an additional statement by Paul, who, having given an account of the good work wrought, goes on to say that it was in danger of being destroyed by the teachings of certain Pharisees who had become Christians, and who, coming among the new converts at Antioch, etc., had been sowing dissensions. It would seem that the same accusers who had agitated the church at Antioch now appear in the assembly of apostles, elders and people in Jerusalem.

6. A Decision (verses 7-11).

7. Disputing—not an angry discussion, but a protracted one; that all objections might be heard and answered.

Though the apostles and elders were under the inspiration of the Almighty, and could by this inspiration have immediately determined the question, yet it was highly necessary that the objecting party should be permitted to come forward and allege their reasons for the doctrine they preached; and that these reasons should be met fairly by argument, and the thing shown to be useless in itself, inexpedient and unsupported by any express authority from God (M. Henry).

After much discussion, Peter, representing the apostles, arises to give a decisive reply to all that had been said, not in any domineering mood of authority, but in a very mild manner, yet with very conclusive arguments drawn from the facts of history. He refers to it as not a new question, but one which was presented to his mind, a good while ago—probably some fourteen years previously, at the time of the conversion of Cornelius. He does not refer to the vision given him of God in regard to this matter in words, though doubtless it was in his thought. That vision and the event of Cesara (Acts 10) forever settled the matter of Christian equality in his mind, and confirmed the commission which Jesus had previously given him on the occasion when the keys were referred to (Matt. 16: 19). It was then that the choice was made by God, to which he here refers, which made him first to open the way for the coming in of the Gentiles. "What was I that I could withstand God?" (Acts 11: 17).

8. God knoweth the hearts.—God's work is chiefly concerned with the heart, for out of it are the issues of life.

Peter says, the heart knowing God (Jer. 17: 10) has borne witness to the genuineness of their godly character by giving them the Holy Ghost (L. Abbott). Peter here touches the vital matter. What is any religion good for but to purify the heart and make it just before God? If Christ can now do that without circumcision, what need of circumcision? (Whetson).

9. The will of God was made known in His acts of grace toward Cornelius. No difference.—This has the true gospel right—God is no respecter of persons. He broke down the "middle wall of partition" between Jew and Gentile, bond or free. No class, no conditions of birth or previous life, in the least affect God's gift of grace. The broad "whosoever" covers all men (Eph. 2: 14). Purifying their hearts by faith—heart-purity, the great gospel purpose, is the result of a personal faith in the Lord Jesus Christ. This is the substance of religion; circumcision was merely a shadow of it (Deut. 10: 16).

Faith is the true circumcision of the new covenant, the only true evangelical means of purification, as it cleanses from all filthiness of the flesh and spirit (2 Cor. 7: 1) by being the medium through which the power of the blood of Jesus permeates the soul (Lechler).

10. Why tempt ye God?—They tempted God by departing from His will and word, and thus provoked His displeasure. Or the words may mean, Why try to get God to do a work of bondage upon us, tempt or persuade Him to do so? Yoke—a symbol of bondage and hard service. The ceremonial law was a heavy burden too grievous to be borne. The number of the ceremonies of washing, meats, sacrifices, feasts, the many rules about purifying after one had touched a dead body, and after sickness, had grown into such excessive requirements under the traditions of the elders, that it was impossible that either the present or former generations could comply with its many demands. Jesus proclaimed liberty from these ceremonies and requirements, and introduced a more spiritual and simple service. While all this may be referred to, there is yet a deeper significance to it all in the fact that how ever perfectly such ceremonies might be observed, "they could not purge the conscience from dead works" of sin (Heb. 9: 9); it could not give life, but was a killing letter, leaving those who used it still under condemnation (2 Cor. 3: 7). See Acts 13: 38, 39: "Be it known to you, that through this man is preached to you forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses." Now for any one to attempt to bring the Gentiles under these burdens which were powerless to save, was an offense.

11. We believe.—Peter here appears for the last time and makes a defense of the prime article of our holy religion, that all must be saved, if saved at all, by the one means—faith in Christ. Paul gives the same truth in Gal. 5: 6: "Neither circumcision availeth anything nor uncircumcision (that is of no consequence whatever), but faith which worketh by love." Even as they—our fathers, the last mentioned ones in the previous verse. The ancient Jew was saved by a faith which looked forward to a coming Messiah. Jesus said: "Your father Abraham rejoiced to see my day, and he saw it and was glad" (John 8: 56).

The prophets and fathers precede the triumph of Christ—we follow it. Their faith and our own is the same; the objects of their faith belong to the future—the same objects of our faith belong to the past (Dr. Lighthammer).

IV. Inferential and Suggestive.

1. They that go forth weeping, shall come again with rejoicing. The scattered seed and the glorious harvest are tied together by God's purpose and grace.

2. A rejoicing people happy because the Gospel is triumphant. This should ever be the greatest cause of gratitude in the Christian Church.

3. "Love is the fulfilling of the law." Let us not be separated from those who love the Lord Jesus Christ, by a technicality or a ceremony. "If thy heart be as my heart, give me thy hand," is the true law of fellowship.

4. The foolishness of attempting to rest our soul's salvation upon forms or ceremonies. "Jesus only," is our motto.

5. Evangelical liberty and servile legalism contrasted.

6. Christianity designed and fitted to be the universal religion of the world—so simple, easy, free, full.

7. The perfect equality of Jew and Gentile before God if each believes in Jesus as his Saviour. All must be saved on the same terms.

8. Any church may adopt ceremonies that may be pleasing but not contrary to the Scriptures, but they must not require other people to accept and practice them before they extend the hand of brotherhood.

9. "We ought not to make any conditions of our brethren's acceptance with us, but such as God has made the conditions of their acceptance with Him" (Rom. 14: 3).

10. Learn how dissensions should be settled in the church and the spirit in which to conduct a church council.

11. The active agency in conversion is the Holy Ghost; the hand that grasps it, is faith; the result is purity of heart and life, and a home in heaven. It is all of grace.

V. Illustrative.

1. Recall the vision of Peter at Joppa as given in Acts 10: 9-16.

2. It was a general tradition of the Jews that the law of Moses should be perpetually obliging to them, and was to be observed even in the days of the Messiah. Christ's disciples were for a considerable time observers of the law of Moses. So were many thousands of Jewish converts (Acts 21: 20). Stephen was accused of blasphemy against Moses and the law because he said, "The Messiah shall change the customs which Moses had delivered" (Acts 6: 11-14). This was deemed sufficient to prove him guilty of the capital offence of blasphemy (Whitby).

3. When oxen have long borne the yoke and dragged heavy weights, all that they earn by their work, beyond their daily food, is to be struck on the head and butchered. Such is the experience of those who hope to be justified by the law. They are taken captive and burdened with a heavy yoke; and then after they have long and painfully labored to do the works of the law, all that they finally earn is, to remain eternally poor and wretched servants (Luther).

4. "By grace alone." This is the badge by which the children of the family recognize each other. Hence Melancthon declares the doctrine of justification by grace is the highest and most important article in the Christian creed—"the only key to the whole Bible, without which the troubled conscience can find no true, lasting and sure consolation."

5. I find no such enemies to the cross of Christ as those who keep the form of religion and are orthodox in their notions, but at the same time are ignorant of experimental acquaintance with Jesus (Whitefield).

VI. Interrogative.

1. Where was Antioch?

2. What name was first given to the followers of Jesus there?

3. Was Paul a Jew or a Gentile?

4. What does Paul call himself in Romans 11: 13?

5. Was he a Roman?

6. Where did he go on his first missionary journey?

7. Who created a disturbance in the church at Antioch?

8. What wise means were taken to satisfy the people of Jewish descent in regard to the rite of circumcision?

9. Who went up to Jerusalem on this matter?

Borsford's Acid Phosphate, As a Brain Food.

Dr. C. S. F. NEWCOMB, Greenfield, O., says: "In cases of general debility, and torpor of mind and body, it does exceedingly well."

FOR PRESENTS IN fancy pieces of furniture and room ornaments you will find an immense number of Easels, Wall Cabinets, Beautiful Stands, Pedestals, Rogers Groups, Foot-rests, Blacking Cases, Shaving Stands, Wash Tables, Writing Desks, Piano Stools, Easy Chairs, Mirrors, of most beautiful designs and finish at much under the usual price of such pieces and in the greatest variety of shapes and sizes, at 48 Canal Street, opposite Maine Depot, Boston.

A Good Investment.

One of our prominent business men said to us the other day: "In the spring my wife got all run down and could not eat anything; passing your store I saw a pile of Hood's Sarsaparilla in the window, and I got a bottle. After she had taken it a week she had a rousing appetite, and did everything. She took three bottles, and it was the best three dollars I ever invested." C. I. Hood & Co., Lowell, Mass.

TROUBLED WITH SORE THROAT.—REV. A. N. HANCOCK of Georgetown, Me., says: "I have been troubled with sore throat, more or less, at times for five years, and am glad to say Dr. Warren's Wild Cherry and Sarsaparilla Troches have given me more relief than any and all other things which I have tried."

The timely possession of a couple of bottles of ATHORPHOS enabled Rev. J. E. Sentman, St. Paul, Champaign Co., Ohio, to do a work as good Samaritan in his neighborhood. He writes respecting it: "ATHORPHOS has proved highly satisfactory to me. One lady who was confined to her bed with Rheumatism was relieved in twenty-four hours after beginning to take it, and has not had a return of the disease. Numerous inquiries have been made of me for the remedy."

Doubtless the vast majority of cases of summer complaint among children are traceable to errors in diet. This fact is unknown to a large proportion of mothers, but nevertheless, it is a fact that proper food for infants is more important than anything else. "Nothing has equalled Horlick's Food for Infants in cases of cholera infantum and marasmus in children. It is a blessing indeed to babies."—W. B. Bart, M.D., 125 S. Clark St., Chicago. "We have found that little else is required in many cases of summer complaint, than to place the child on Horlick's Food for Infants, as its exclusive diet."—Michigan Medical News.—Book on treatment of children sent free. Horlick's Food Co., Racine, Wisconsin.

Gentlemen whose beards are not of the tint which they desire, can remedy the defect by using Buckingham's Dye for the Whiskers.

When suffering with catarrh or cold in the head I have never found an equal to Ely's Cream Balm. I had to bandage my head to quiet the pain. C. A. COBBIN, New York, N. Y.

Physicians have long prescribed Dr. Graves' Heart Regulator for Heart Disease, why—because it is a sterling preparation for a peculiar disease, and you ever use warrants it. \$1 per bottle.

Do you ever have acute pains in your left breast extending to your arms, do you ever feel suffocated in regions of your heart? If so you have Heart Disease. Use Dr. Graves' Heart Regulator, a sure specific. \$1 per bottle.

After ten years of this wretched existence, I began to use the CUTICURA REMEDIES, and after two years' persistent use of them the last ulcer has healed. The dread disease has been cured. All over the breast there was once a mass of corruption is now a healthy skin. My weight has increased from one hundred and twenty-three to one hundred and fifty-six pounds, and the good work is still going on. I feel myself a new man, and all through the CUTICURA REMEDIES.

JAMES E. RICHARDSON, Custom House, New Orleans. Sworn to before United States Commissioner J. D. CRAWFORD.

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Of Scrofula, Inherited and Contagious Humors, and to remove the most prolific cause of human suffering, to clear the skin of Disfiguring Blisters, Itching Tortures, Humiliating Eruptions, and Loathsome Sores caused by Inherited Scrofula, to purify and beautify the skin and restore the Hair so that no trace of disease remain, CUTICURA RESOLVENT, the new Blood Purifier, and CUTICURA and CUTICURA SOAP, the great Skin Cures and Beautifiers, are the only remedies that succeed when physicians and all other means fail.

Price of CUTICURA, small boxes, 50c.; large boxes, 75c. CUTICURA RESOLVENT, \$1 per bottle. CUTICURA SOAP, 25c. CUTICURA SHAVING SOAP, 15c. Sold by all druggists.

Potter Drug and Chemical Co., Boston.

Sanford's Radical Cure. For the immediate relief of the most distressing cases of Catarrh of every form of Catarrh, a simple Head Cure, or Influenza to the loss of Sight, Stomach, and Hearing, and all other ailments.

Cough, Bronchitis, and Consumption. Complete Treatment, with Inhaler. \$1. At all druggists.

AFTER DINNER.

Persons who suffer from Indigestion can attest the progress of that painful malady by the use of an after-dinner pill, so composed that it will give tone to the stomach, prevent heartburn, restore the liver to healthful action, invigorate the kidneys, and thus, through the activity of these organs, promote the natural purifying of the blood, and remove the cause of Biliousness, Liver Complaint, Kidney Disease, Rheumatism, and many other serious ailments.

AYER'S PILLS

contain no mineral nor poisonous substance, and do not gripe unless the bowels are irritated, and even then their influence is healing. To continue their effect in constipated or chronic cases, they need only be taken in diminishing instead of increasing doses. For women, the pills are of inestimable value. In curing Constipation, remove the cause of Biliousness, Liver Complaint, Kidney Disease, Rheumatism, and many other serious ailments.

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"Of all the papers taken by me, none is read with greater interest and profit than ZION'S HERALD. It is a constant inspiration to the highest and best Christian living. My wife and children welcome its coming and devour its contents from week to week with a keen relish. We are in constant receipt of similar testimonies. Will our readers speak of the merits of the paper to their neighbors, that they may take advantage of the publisher's liberal offer to new subscribers?"

Zion's Herald.

WEDNESDAY, DEC. 26, 1883.

Christmas brings Jesus before the imagination, not as the miracle worker and unequalled teacher, but as the Babe of Bethlehem. To those who have buried the loved innocents whose brief presence made sweetest music in their hearts, Christ the infant is a conception very full of comfort. It assures them that their departed little ones find not protection only, but a tender sympathy also, from Him who was once a babe like them. Under His care they share love sweeter than ever swelled even a mother's bosom. "He," says Clement, is the "King of speechless children," the one "mighty Child" who there feeds redeemed infants on "heavenly milk," or guides them into "heavenly meadows" where,

"Like spotless lambs they feed." Look up, therefore, O bereaved father and mourning mother, through the festivities of Christmas, though they be no longer brightened by the gambols of thy departed little ones! Yet look up to the place of their abode, since in presence of Mary's Son

"Even infant lips are shouting, Blessed is He, the King who came." Little faults are the seeds of great sins. The jealous feeling which stung Saul's heart when the daughters of Israel sang the praises of David, grew into a mean, murderous passion which corrupted his whole character. And all who run into great wickedness begin their evil career by doing deeds which seem to be of little importance. Beware, therefore, O virtuous soul, of yielding to the power of a little fault. Since, as Tennyson sings,—

"It is the little rift within the lute
That by and by will make the music mute,
And ever widening, slowly silence all."

Like the unlooked-for appearance of a storm cloud suddenly obscuring a clear sky are those recollections of former sins which occasionally rise unbidden in a good man's memory. In a moment of time his old offenses confront his conscience and mutter their accusations in its affrighted ear. At first he gazes upon them with a pang akin to terror, and trembles lest such sins as his must bar him out of heaven. Then with David he cries, "Have mercy upon me, O God, according to Thy loving-kindness, according to the multitude of Thy tender mercies blot out my transgressions!" With this prayer his faith revives. He sees the magnitude of his Lord's atonement to be greater than his sins—greater, even, than the "sin of the world." He hears the still small voice of Infinite Love whispering in his conscience: "I, even I, am He that blot out thy transgression for Mine own sake, and will not remember thy sins." O voice of infinite sweetness! His heart responds to it in throbs of grateful love and tender joy. Thus

"Love masters anger; the soul that seemed
Forsaken, feels her present God again."

All sin is foolishness in itself; it is also the parent of other follies. "I hid myself," said guilty Adam to his Almighty Judge. The folly of hoping to escape the all-searching Eye by skulking behind shrubs and trees, is apparent, even to that modern sinner who, when meditating a crime, tries to soothe the rising terror of his conscience by saying, "The Lord shall not see, neither . . . regard it." The Psalm-

ist calls those who think thus, "brutish persons" and "fools"; he assures them "that the Lord knoweth the thoughts of men." Be sure, therefore, O sinful man, that thou canst keep nothing hidden from the Omniscient One! Thy life, including thy most secret thoughts, is all known to Him. What a sad record it is! Yet black though it be, fatal to thy immortal peace as it will be if not forgiven, He implores thee to repent, to be forgiven, to be made pure. Hear Him: "I, even I, am He that blot out thy transgressions for Mine own sake, and will not remember thy sins."

A convent in Italy has recently been devoted to secular uses. Among other things belonging to the convent were the bones, so esteemed, of St. Peter, St. Clement and St. Anastasius. The commissioners appointed to fix the value of the articles found in the convent, estimated the bones of St. Peter to be worth eighty cents; the bones of the other saints were rated at forty and sixty cents respectively!

THE PERSISTENCE OF THE CHRIST IDEA.

It is not simply the birth, in humble poverty, of an infant whose name afterwards became renowned in his own land and in other countries, that is honored all round the earth this week. Other infants, born in humble homes, have come in mature life to be renowned, but the world does not every year celebrate their anniversaries. Luther waited four hundred years to be thus widely recognized, and only then a portion of Christendom joined in tokens of respect for his memory. Various countries have their great leaders, their temporal saviors, their remembered philanthropists, but no name persists in its power over the people from year to year, and grows in influence rather than wanes as time goes on. Even Washington, the father of his country, fails to awaken the old enthusiasm inspired by his name as only one century separates him from living generations. The reverse of this is true in reference to the Christ of our world-wide Christ-

mas. He was not recognized as a great leader by His own nation. Even His astonishing acts of mercy, as He went about doing good, failed to win the public favor. He died a violent death at a comparatively early age, at the hand of the rulers of His people. He was to His own generation like a "root out of dry ground." His disciples for years were in peril of life through confession of faith in His words. His teachings were "foolishness" to the cultivated peoples living in adjoining countries and listening to the story of His life, death and doctrines from the lips of His followers. What has given such a persistency to His name, and secured the fulfillment of His prophecy—"If I be lifted up I will draw all men unto Me?"

What has thus conquered the civilized world? Why does this Babe, of all others born into this world, have an ever-recurring and royal festival? And how is it that He opens the hearts of ten times ten thousand parents in sweet affections, and their hands in loving gifts, in His name, for their own little ones? There never has been an hour when hundreds of foes have not attempted to dishonor this Name and to trample it out of human reverence and love. It has been poorly represented and defended by its own friends. If there had not been a supernatural vitality in it, it must have perished out of the world. Neither is it because all opposition has been overcome that Christmas is a joyful and welcomed festival. There never was a period when the foes to the Christ idea were more bitter or more pronounced than today. They do not fight with the same weapons, indeed, as heretofore. They cannot imprison and burn Christian disciples, but they deny the facts of Christ's history, the story of His birth, the credibility of His biographers, the heavenly works that He performed, the spiritual power and grace He promises to those that accept His word. They declare that He was self-deceived and deceived others. On our platforms to-day, and in our familiar literature, polished scholars, sons of Christian disciples, traitors to traditional faith, sneer coldly at all the divine claims of Jesus, the Hebrew teacher, as they esteem Him, and ridicule the hearty enthusiasm and solemn earnestness of the modern evangelists who are now discipling men in His name. This was done openly, within the very influences of the present Christmas, by one who has strangely been called the greatest of modern Englishmen, in the presence of hundreds of young Christian women. Why does not all this really weaken the Christ idea? How shall we account for its persistency? Why does the work of discipling in His name go on with unabated, rather with accelerated, progress?

It is not because the world has come to a better appreciation of the life and character of Jesus of Palestine. It is not the beautiful and sinless life men celebrate. It is not His

beneficent acts and His gentle words, His filial obedience, His fraternal affection, His exhaustless humanity; it is not this that has made His name a persistent force in all generations. It is not this that has conquered art and placed His face, and the incidents of His life, in immortal paintings upon the walls of the chief galleries of Christendom. It is not this which causes churches, bearing His name, to rise daily, and schools, and hospitals, and orphanages to be dedicated constantly to His service, for the benefit of those in whose well-being His own honor and worship are involved. It is not Jesus of Nazareth, the Son of Mary, the carpenter of Galilee, the teacher of fishermen, the self-sacrificing philanthropist; but it is the Christ of God, the Emmanuel, the Saviour of the world, whose Name is already above every other name in the earth, and whose kingdom over the souls of men shall never be destroyed. It is the Saviour idea that gives such a power and sanctity to this festival we have just enjoyed. It shows its divine origin. This Name has been a constant inspiration to purity, to righteousness, to all-embracing charity, to piety and peace. The followers of Jesus have often failed to exhibit His spirit or to submit to His discipline; but both His word and His grace have been a rebuke to them, and by these they have been judged and condemned. In this Name the good and the true have always conquered. The earthly saviors of the oppressed, the leaders in the battle for human freedom and elevation, the friends of the down-trodden, have all found their highest inspiration in His name. It is sometimes said that the outer world is in advance of the church; but no body of men, no single man, has ever been in advance of Christ in seeking the highest well-being of the race.

It is the Christ-child—the anointed High Priest of infancy, the sympathizing Saviour of human life at its birth as well as in its maturity—whom we celebrate with song, and gifts, and holy service at Christmas-tide. Thank God! He came as a child; and thus He comes to our children in all their tenderness and peril. He has sanctified the hour of human birth. It is no longer a bad world into which we enter. The angels of God rejoice over every new infant, and the Son of God, who was the Son of Man, pronounces His benediction upon the fresh immortal. It is His as well as ours. "Take this child," He says, "and nurse it for Me, and I will give thee thy wages."

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A COLD PULPIT.

It is possible for the pulpit to be too intellectual; that is to say, the intellectual work of a sermon may be the whole of it; and this is undoubtedly a misfortune. The argument, and other intellectual work, in a discourse are means to ends which should appear in those other parts of the sermon which move men to action. Thought is useful, from a pulpit point of view, in the measure in which it leads men to religious action. Sermons are preached to enforce Christ's claims upon the hearts and lives of men; of course these claims are to be enforced by sound reasons and good logic. The sermon must have a good mental framework, but it should be well enough understood that good argument seldom moves men to religious action. They were convinced before the sermon began. The preacher has merely refreshed a habitual judgment that religion is a duty. The important thing remaining to be done is to inspire the hearers with a resolution to obey their convictions. It should not need saying that the strength of religious claims upon us lies in their appeal to our deepest feelings—to that heart of our heart in which duty is enforced by our reverence, our awe of the Infinite, and our sense of spiritual realities. Somehow the preacher must uncover for us this inner world in our souls—this heart of our heart wherein the need of divine succor is revealed to us.

To speak more plainly, the neglect of the emotional nature is undoubtedly a growing fault of the pulpit in our day. It is too brainy. It relies too much on intellectual force. It forgets that men's hearts away their lives, and especially that the power of religion lies in its satisfying the wants, the aspirations, of the distinctively religious nature. To say that this religious nature is characterized by emotion may be misleading, because the word "emotion" ordinarily means to us much less than is meant by religious feeling. But the sober emotions are all related to religious feeling. The sadness of loss, of failure, of bereavement, of the prospect of death, is not necessarily religious feeling, but it is the next-door neighbor to it. It is the preacher's business to avail himself of the lessons naturally taught by this sadness.

Whatever sobers us is calculated to awaken religious feeling. In other terms, the emotions which pain and suffering inspire in serious minds may be used to awaken men to religion. We feel after God, and find Him, not in a demonstration, but in a spiritual desire. This desire comes to us most frequently through an apprehension of our weakness, of the brevity of our lives, of the immortal destinies which await us. We connect our sin and our suffering as cause and effect. We most often realize the sin in its character, in its consequences, when our suffering is upon us, or is vividly brought before us as an inevitable part of our earthly lot. In a similar way, there is a connection between our transitory happy emotions and the abiding peace of holy character. The duties we owe our fellows who are sinful, or unfortunate, are effectively enforced only by calling into action the emotions which the sight of suffering inspires. In short, sorrow, joy and pity are three great emotions of mankind which are easily made instrumental in developing religious character. To neglect this region of the emotions is to neglect the principal part of effective preaching.

The preacher should realize, then, that he is to reach and vitalize religious feeling; that his argument is only a preparation for this work; that whatever intellectual attraction his sermon may have, should minister to the larger purpose—the quickening of the soul with the spiritual life. There are preachers—we hope not many—to whom men may listen for years without awakening to consciousness of their religious needs; and the sermons fail to do the proper work of the pulpit because they are destitute of emotion. On the other hand, there are preachers, having a very slender intellectual furnishing, who "feed the flock" because they deal effectively with the emotional nature. The strongest preachers are those who satisfy both the intellect and the heart. If any ministerial reader realizes that he is logical but cold, powerful in argument but weak in emotional energy, we advise him to study those passages in Paul's writings in which his great heart breaks out in expressions of infinite pathos, tenderness and desire. He will see here the greatest brain allied to the largest heart. He will see why Paul conquered men by his preaching; for he will see that he loved them and made them love him, and moved them along on the strong tides of his spiritual experience. A warm pulpit is seldom weak; a cold pulpit is always weak.

The Boston Wesleyan University Club has its annual reunion last Wednesday evening in the spacious and beautiful parlors of the Vendome. The night was a very pleasant one, but over eighty were present. A number more had signified their intention to come, but the forbidding weather prevented. The college was well represented by its president, Dr. Beach, and by Prof. Prentice, Winchester, Atwood and Hubbard. Among the guests of the evening were Prof. J. G. Wood, A. M., the highly-esteemed English naturalist, who has been lecturing before the Lowell Institute, in Boston, the present season, Hon. H. O. Houghton, graduate of Vermont University, Burlington, Prof. W. H. Niles of the Institute of Technology, and Rev. J. W. Hamilton, of Mount Union College, Ohio.

The supper was preceded by an hour's interchange of social and fraternal greetings. A large number of the older graduates were present. Gentlemen met who had not shaken hands with each other for over forty years. The class tie of the college graduate is a very sensitive one, and preserves its vitality in a wonderful manner. The number present fails to represent the whole of the sons of Middle-town in this vicinity. There are scores of others, several in very prominent social and professional positions, who were unable to meet with the club last week. President Beach well said, in his impressive address, that the presence before him of such a number of graduates, and their character and attainments, were an ample return for the money that had been bestowed upon the University by generous citizens of this vicinity.

The tables were abundantly spread and well served. Over an hour was given to the courses and to very agreeable conversation. The presiding officer of the evening was Rev. Leonard Crowell, D. D. (class '40). He sustained with much ability and ease the honor and responsibility of the chair, introducing the speaking of the evening with a happy short address. Prof. Thomas Bond Lindsay was the toast-master of the evening; generally sacrificing the favorable opportunity he enjoyed for making a speech himself, he gracefully introduced the speakers of the hour. President Beach spoke at length of the favorable condition of the college, the constant aesthetic improvement of its grounds and buildings, the increase of students and faculty, the quality of the instruction given, and the high position taken by the graduates of the college. President Beach is not warm in his appreciation of some of the fashionable modern physical sports, especially the favorite football of to-day. This he very severely and summarily denounced. His speech was thoughtful, practical and impressively uttered. Prof. Winchester and Prentice, Dr. George Steele, Hon. Abel Converse (class '39), J. McIntire and Dr. Malinsek made capital after-dinner addresses and gave college reminiscences. The speech of the evening, in many respects, was that of Prof. Wood. He referred very amusingly to his experience at Oxford, Eng., as an undergraduate. There was then no department of natural science in the curriculum. His taste turned from the classics and mathematics to the study of caterpillars! So serious was his neglect of the former, and his absorption in the insect and animal life around Oxford, that he was subjected to a professional interview with the head of the college—a solemn, dignified official of the church as well as of the institu-

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The other invited guests who were on the programme to speak were cut off by a somewhat premature motion at ten o'clock to close the literary and to resume the social opportunities of the evening. The officers chosen for the ensuing year are: For president, Rev. W. B. Clark, D. D.; vice-president, Hon. Abel Converse; secretary, Charles F. Rice; treasurer, E. H. Mansfield; executive committee, B. K. Perce, A. H. Hoyt, E. O. Fisk

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BRIEF MENTION.

"A Merry Christmas" to all our readers, young and old. May God bless us all!

While this annual festival of the Babe of Bethlehem is celebrated throughout a world-embracing Christendom, while Milton's glorious hymn remains extant, as long as the New Testament survives, the Saviour-idea of Jesus, the Christ, will not perish out of the earth.

Rev. Dr. E. Q. Huntley, of the Metropolitan M. E. Church, Washington, has been elected chaplain of the United States Senate.

The *Chautauquan*, published by Dr. Theodore L. Flood, Meadville, Pa., has a large circulation, and well deserves it. It presents, at a small price, a good share of the required reading, and the chief lectures, of the renowned institution of the same name.

S. R. Niles, of the Advertising Agency, 256 Washington St., sends out a very convenient calendar, showing at a glance all the dates in the year of either day of the week.

Rev. J. A. Day gives an interesting history of the establishment and progress of the M. E. Church in Ballardvale, Mass., in the *Valley Sentinel*—a Christmas sheet published in the interest of the church.

Mr. T. C. Evans, the spirited vertising agent of 294 and 296 Washington, issues an emblematic calendar which preaches an impressive lesson as it numbers the passing days.

The *Boston Traveller* issues, as it has for two previous years, a Christmas edition, filled with appropriate and well-written stories and poems. It will be appreciated as a holiday sheet by the many readers of that spirited daily newspaper, and is really a volume of Christmas tales told for a few cents.

We are indebted to our esteemed London correspondent for a copy of the Wesleyan Methodist Calendar and Daily Remembrancer for 1884, published at the Wesleyan Book Room, and filled with every important detail relating to the denomination, and with much general religious miscellany.

Paul's Chronicle is a finely-published "organ" of St. Paul's M. E. Church, Cincinnati, of which Rev. J. Reed is pastor. In addition to a full church record, it has a fine collection of practical religious essays by excellent writers, and makes a pleasant and useful Christmas gift for the worshippers in this large church.

The ladies of the Christian Temperance Union of the State of New York, have established an "organ," bearing the name of *Our Work*. It is issued from 17 Green Ave., Brooklyn, N. Y., Mrs. C. A. Alvord, publisher. Its editor is the distinguished correspondent, Miss Margaret E. Winslow. The paper is published monthly, for 50 cents a year, and is a very live and able sheet.

Dr. Geo. M. Steele, of Wesleyan Academy, Wilbraham, is contributing a series of valuable papers, fresh, strong and clear, upon "Political Economy," in the *Chautauquan*. They should be published, when completed, in a separate manual.

The Academic and High School Teachers' Association for Western Massachusetts meets in the High School Hall, Springfield, Mass., on Dec. 26 and 27. A fine programme of lectures and discussions has been arranged. No teacher can fail to be interested and profited by the two days' exercises.

Christian Thought for December has papers by Prof. B. N. Martin upon "Design in the Elementary Science of the Universe," by Elizabeth D. Bevan, D. D., upon "The Ego in Conscience," by Rt. Rev. Bishop Cotterill, of Edinburgh, on "Paul's Treatment of the Theistic Question." New York: E. B. Treat, publisher, 757 Broadway.

Colonel L. W. Knox's "The Boy Travelers in Central Africa," will well repay careful perusal, now that so much interest is felt in the condition of the Egyptian army in Sudan. The book describes the Sudan, Khartoum, Shendi, Gondokoro and the valley of the White Nile, and gives accurate accounts of the military operations of Egypt in that distant and turbulent region. It is the latest book on the subject.

The trustees of Boston Public Library have issued a new edition of a very convenient "Hand-book for Readers" using the library. It contains the regulations of the library, an account of the various catalogues, indexes to periodicals, notes upon books, and much general information. It can be obtained at the Library.

Mr. George F. Crafts, son of Rev. F. A. Crafts, late of the New England Conservatory of Music, is a member of the Carter Concert Company of this city. The company furnishes music and provides a fine programme of duets, solos, and songs for entertainments. The members of it have won the warmest commendations from the press. Their terms can be obtained of S. R. Kelley, 6 Music Hall Building.

pedially upon his hoof and leg, the effect of shoeing, and upon the injury resulting from check-reins and blinders. The substance of the lecture should be obtained and published by the Society for the Prevention of Cruelty to Animals, and should be sent to every horse-shoer and stable keeper, and also be circulated among all lovers of this noble servant of man.

A call signed by 345 names, representing 22 cities, 155 towns, and the entire fourteen counties of Massachusetts, has been issued for a convention to be held in Tremont Temple, Boston, Thursday, Dec. 27, at 10.30, to consider the question of the prohibition of the manufacture and sale of intoxicating liquors as a beverage by a provision of the Constitution. A large and influential meeting will be gathered, and a new impulse will be given to the great reform.

Latine, very much improved in mechanical appearance, is now published by D. Appleton & Co., New York. The letter-press is also becoming stronger. It opens with a Latin fable, has a life of Joseph Scaliger, a dialogue and several poems. There are a number of fine illustrations, among them a striking bust of Cicero. An interesting supplement in English is added. To students in Latin this publication will be both serviceable and interesting. The editor is Prof. Edgar S. Shumway, Potsdam, N. Y.

Ginn, Heath & Co., publish in a neat pamphlet the inaugural address of Dr. August Wilhelm Hoffman, rector of the University of Berlin. The address is upon the question whether the mathematics, and physical and natural sciences, may be so separated from the faculty of letters in the universities as to permit students to enter the former without the literary and classical training of the German Gymnasium. The discussion covers subjects of common interest in reference to our colleges on this side of the Atlantic.

Dr. F. R. Lees, in an address delivered in Leeds, Eng., reviews with much ability and considerable sharpness the late speech of Hon. John Bright, in opposition to the local option liquor law, and, indeed, to any serious effort to prohibit or limit the sale of distilled or fermented drinks. Out of John Bright's speech, largely, Mr. Gladstone has made his "hurricane reform." The address of Dr. Lees is a good answer to both. We shall publish extracts from the Doctor's address hereafter.

The Woman's Christian Temperance Union is celebrating the decennial anniversary of the Ohio crusade. The *Union Signal*, its official organ, published in Chicago, of which Mrs. Mary B. Willard is its very efficient editor, is contributing to this celebration by an anniversary number—a particularly handsome and costly issue—giving histories of those wonderful days and of the work of the ten years which have passed since then. This able and interesting paper has now a weekly circulation of 13,000, and amply merits a wider patronage.

Dr. J. S. Smart, now of Albion, Mich., is entering with much vigor upon his work of securing an endowment for the fine denominational college at that place. It is proposed, as the Indiana Asbury University is about to change its name in honor of its great donor, Mr. De Pauw, to assume the discarded name of Asbury. The trustees of the Albion College have voted to do so when \$500,000 endowment is raised. Dr. Smart has no doubt either of the change of name or of the raising of the money. The proposed name is to be Asbury Centenary University. We wish our zealous and courageous brother the best success in his noble work.

The historian, Hubert H. Bancroft, is in Mexico, with three assistants, gathering material for his "History of the Pacific States." He has been received by the leading literary men, as well as by the President of the Republic and heads of departments, with marked consideration and respect. His works have been carefully reviewed by Alamanzo, Chavero, Riva Palacio, and others, and the government has opened the archives anew to his secretaries, besides presenting him with copies of all its publications. The addition to his library, from his journey to Mexico, will not be less than 6,000 volumes, mostly rare books and manuscripts, once lodged in churches and convents.

Mary have had reasonable doubts of the expediency of open preachers' meetings when doctrinal topics are so freely discussed. Every good thing to be said in reference to them should be recorded. A salesman in one of the leading dry goods firms in the city died a short time since in the peace of God. As a singular fact, his first permanent religious impressions were received at one of the sessions of the preachers' meeting in Wesleyan Hall, in which the importance of city missions was discussed. They resulted in his conversion. After this he frequented the meeting, and brought his wife with him. She, also, was in the enjoyment of them, led into the way of life and freely bore testimony to the usefulness. One brother, in view of such an interesting incident, will not only take comfort, but feel more than ever the responsibility of those taking part in such services. Certainly it is possible to make them "means of grace."

The president of Wesleyan College, Miss Alice E. Freeman, A. M., Ph. D., makes her annual report to the trustees for the past year. It is a very interesting document, devoted purely to the incidents, progress and wants of the institution. One hundred and ten students have been graduated, twenty of the college, a large portion of whom are, or have been since leaving Wesleyan, engaged in teaching. At present there are in the faculty fifty-three resident members. There are 450 resident students and thirty-three non-resident. The report gives the names of lecturers during the year, of those who have officiated on the Sabbath, the fine musical entertainments given, and the interest of the students in outside charities. The president emphasizes the imperative call for larger accommodations; a large body of applicants being annually deferred from entrance through lack of dormitory and class room. Copies of this interesting document can be obtained from the college.

In a pleasant note, Col. A. H. Hoyt writes:—

"If my name had not recently appeared in the *HERALD* as a contributor, I should like to say that the paper was never more interesting or more instructive, and never better edited, and that it is saying a good deal. With such a variety of matter, dealing with all the living questions, secular and religious, you are able to give us, whether of the ministry or of the laity, but my special purpose in writing this note is to thank you and to thank Rev. N. D. George for his very interesting and valuable 'Reminiscences.' There are such as we, who embody the very materials out of which the history of the church is by and by to be written. We are, perhaps, all the men and women of the generations which laid the foundations of New England Methodism have passed away. In this light such reminiscences are of priceless value. To my mind, the only regret can be that you have

not spared for such materials of history and biography from every town and parsonage an heirloom which you appreciate them as I do; for, unless they can appear in the *HERALD*, I much fear they would never be written, and, probably, never preserved."

Our Baptist brethren lose a genial and faithful minister in the death of Rev. Dr. D. Anderson. He was for years a popular and beloved pastor in Roxbury, afterward in New York city, and in later years in South Boston. We have known and esteemed him for over thirty years, living near and often sitting at the same school board with him in Roxbury. He was a very amiable and lovable man, sunny in his temper, a faithful pastor, an eloquent preacher, and a devout Christian. He bore bravely the cross, and now he has reached the crown.

We see in our issue of *Divine Life*, the monthly of which Dr. A. Lowrey is the American editor, and whose address is 805 Broadway, New York, is to be enlarged eight pages in January, with no increase of price. This periodical is well conducted and always filled with choice matter, and must now be considered cheap at one dollar per annum.

The following touching note from Rev. D. P. Leavitt reveals another sad domestic circle where only the grace of the blessed Gospel of the Comforter can afford adequate support and consolation. This instance is peculiarly touching. We stand for a moment bewildered in view of the apparent lack of providential economy in it. Why should this well-trained, beautifully-developing young Christian worker to exhorting men and women remain behind? If we could look behind the veil we should have an answer. "He doeth all things well." The Master hath tried her. We shall know hereafter, and wonder at and adore the wisdom and the love of God. Our hearts, and hundreds of other hearts, are in tender sympathy with our afflicted brother. This is the short and affecting story:—

"Miss Carrie Lucila, eldest daughter of Rev. A. H. Leavitt, of Stafford Springs, died at Middletown, Dec. 20, at the age of her age. She was a member of the year (more class of Wesleyan University, which she entered when a little past sixteen years of age. She was a rare student, and of a very excellent character, and a sincere Christian. Her disease was diphtheria—her sickness only eleven days. She was called to go home to Christmas the day before her death—that is, her plan when well was to do so."

The *North American Review* for January presents, first, the opposite sides of the question of "Ecclesiastical Control in Utah." They are set forth by two representative men, President John Taylor, the official head of the Mormon Church, and the Hon. Eli H. Murray, governor of the Territory of Utah. Senator John I. Mitchell writes of the "Tribulations of the American Dollar," recounting the strenuous efforts of the people of the United States to extinguish the national debt

...Blessed be the name of the Lord!
The house at the funeral was full of tears and sympathy. In all the storm the members of the church, friends from other portions of the city and at a distance, and a number of the brother pastors, were present. Dr. Mallen, Rev. V. A. Cooper, Dr. Crowell, and the editor of Zion's Herald, participated in the services of the hour. It was a scene that could not easily have been endured except for the comfort of God's Word and the support of His Spirit.

Now is the favorable time to push the canvass for new subscribers for ZION'S HERALD. Back numbers will be sent from October 1, making FIFTEEN MONTHS for one subscription. We hope no minister in New England will fail to make the offer known to his congregation. Specimen copies free.

PAPER OF THE W. H. M. S.
The Woman's Home Missions, a monthly paper, will be published early in January, 1884, by the Methodist Woman's Home Missionary Society. This society has reached a stage where the pressure of inquiry regarding its fields and methods of work renders an organ of communication imperative. This paper does not come, therefore, making a demand, but because it is itself demanded. It proposes to give information regarding the people, the Indians, the mixed populations of the Southwest, Utah, colonies of immigrants and destitute churches on the frontier, and the work the Society is doing for these people. It will also be a medium of communication between the auxiliaries regarding methods of work, reports, etc. The price of the paper is twenty-five cents per annum. The subscription list already promises to be large. The first issue will be widely distributed. We thus hope to enlist all who are interested in the heathen and destitute of our land.

Names of subscribers, with money, should be sent to Mrs. S. W. Thomson, publisher, Delaware, Ohio. Contributions for the paper to Mrs. H. C. McCabe, editor, at the same place.

N. E. METHODIST HISTORICAL SOCIETY.
The last regular meeting was unfortunate in the weather, and the attendance was correspondingly diminished. The library report, which had been long sought for in vain, and of special value in making more complete the files in the library. Among the books presented was a history of Princeton, Mass., by Rev. J. L. Hanaford, of the New England Conference. The death of Mrs. Mary J. Allen, wife of the corresponding secretary, and mother of the librarian, and a resident member, was reported.

Quite a number were elected to membership. Rev. Dr. Sherman read a very interesting chapter of his forthcoming history of Wesleyan Academy at Wilbraham. He described the events which characterized the removal from Newmarket, N. H., with an almost certainty at Lynn, and the steps by which Wilbraham was finally selected. The friends of the institution will read this history, when issued, with great delight, if they may judge from these specimen pages.

The next meeting will be the annual one, with special exercises and choice of officers.
Geo. W. HARTMAN, Sec. Sec.

The Churches.
(See also, pages 2 and 3.)

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.
Melrose.—There have been received from probation ten. Seventeen are now on probation, and thirty have joined by letter. The congregation has more than doubled. The Sunday-school has risen from 100 to 204. The finances are \$800 in advance of the figures of the time last year. Five were forward for prayers, Dec. 16, and seven, Dec. 9.

Lynn, Common Street.—Two were received by letter, Dec. 9, and fourteen on probation, and twenty-one were added to the sewing school, Dec. 12. The pastor preached a sermon on Christmas morning in the church. Special singing also added to the attraction of the service.

East Pepperell.—Presiding Elder Dorchester baptized the pastor's infant son, Dec. 16. A new chandelier makes cheerful the house of prayer, and commodious horse-sheds make comfortable the faithful servants of a somewhat westward congregation.

West Brookfield.—An addition 30x35 feet is going up in the rear of the church, to include a chapel, a kitchen, a parlor and a recess for the organ, choir and pulpit. A front vestibule 7x12x26 feet is to be added. The building will be reshingled, repainted and finished in ash and heated with a furnace. It is to be completed by Feb. 15, and will cost about \$8,000, all of which is subscribed. Meanwhile the society worships with the Congregationalists.

Springfield.—Rev. W. Rice, D. D., is the first president of the new Social Union of the Connecticut Valley, with Rev. M. D. Buell, of Hartford, and B. D. Rising, of Springfield, as vice-presidents. Judge L. E. Hitchcock, of Chicopee, is the secretary and treasurer. About fifty were in attendance at the recent meeting.

Chicopee.—The largest attendance of any meeting was enjoyed by the Ministerial Association recently. It was well attended by the laity, and very interesting exercises filled the hours, including a sermon by Rev. V. M. Simons, and an address by Dr. Parker, of India.

Gill.—The reopening exercises were held Dec. 20, with a sermon by Rev. V. M. Simons. The improvements consist of new chimney and windows, a partition making a class-room, new cushions, carpet, pulpit, paint and paper hangings. The society "runs no bills." The Sunday-school is to be held after the preaching at 11 A. M., and consists of two classes—the adults under the pastor, and the children under Mrs. L. L. Hastings.

Mrs. W. Newcomb, of Barnardston, has put an organ into Newton Hall, North Barnardston, for the use of the Sunday-school there.

Charlemon.—The temperance work is decidedly advancing. Recent efforts of the pastor, Rev. J. R. Wood, and others are quickening to new life the Murphy organization of a few years ago.

Franklin.—In answer to the many inquiries about the financial condition of our church here, I take pleasure in saying that the society raised \$1,006.22 in addition to \$704.48 paid by the ministers of the Conference. All back interest and rentals (the house having been hired from the bank after the foreclosure until redeemed) and \$1,000 principal were paid on July 7, leaving a balance of \$25.37 in the treasury. The society was incorporated according to the statutes of the Commonwealth, and the deeds properly transferred to it on the date of the above payment. Bro. King is released from all obligation. The account stands now: \$3,000 from July 7, 1883, at four per cent. (interest paid six months in advance), secured to the bank by a mortgage on the property given by the trustees, as a corporation. The surplus has been deposited in the bank as a nucleus of a sinking fund for further payment. The church and Sunday-school are in a prosperous condition. Twenty-five persons have risen for prayers, there have been a number of conversions, and several valuable accessions to the society by probation since Conference. The current finances are in better condition than ever before at this time in the Conference year.

M. D. HORNBECK, Pastor.

Attleboro.—A fire broke out early last Sunday morning in the Methodist Church, catching near the furnace. On account of the extreme cold weather the water froze immediately, so that no steam of any account could be made available. The church furnishings were saved, but the building is a complete wreck. The church had just paid its mortgage, and was free from debt. A new organ had just been put in, which cost \$2,000, and was insured for \$11,000.

EAST MAINE.

ROCKLAND DISTRICT.
Accident.—Rev. J. R. Baker met with a severe accident, Tuesday, Dec. 5. His horse took fright while going out of the door-yard, and headed for the village. Bro. Baker, in order to stop him, thought best to drive under the mill shed. In doing so, the pump struck a carriage, breaking his right leg just below the knee. All the people, in and out of the church, are showing him all possible kindness and attention. Bro. L. Wentworth has been invited by the quarterly conference to fill the pulpit during Bro. B.'s disability.

Bro. Prescott is in earnest touching the church at New Harbor. It will be one of the finest on the district.

Bro. Pentecost has been holding extra meetings, with excellent success.

Bro. Gahan has had some success at Winslow. Bro. Handy, also, at South Dresden. Several others report conversions.

Bro. Hanscom is making himself felt at Thomaston.

At Lincolnville Beach, the people give Bro. Ogier credit for doing what they at first thought a thing incredible.

At Arrowick the meeting-house has been much improved. Bro. Rogers is an earnest laborer.

Bro. Brainerd is doing nicely at Westport.

Bro. Lamb has been obliged to leave Southport on account of failing health.

Bro. J. S. Thompson, of Boothbay, supplies for him.

The people at Searsport gave their pastor recently a popular donation. There was a large gathering, a very happy time, and proceeds credited on Bro. Dunn's claim.

Bro. Clifford was warmly received by his parishioners at Montville and Palermo on his return from New York. He is very hopeful, cheerful, and full of faith.

Bro. L. Wentworth is looking nicely.

Bro. D. L. Thompson keeps the holy fire burning.

Bro. Murphy is feeble, but Bro. Bryant is strong for work yet.

Bros. Church and Crawford are a great help to the church in Camden. Bro. Fowler preaches occasionally one of his excellent sermons. The Lord bless them all!

B. S. AREY.

BANGOR DISTRICT.
There is a special religious interest at Palmyra. Souls are seeking God. The pastor, Bro. LaMarsh, has been assisted by Bro. Anderson and the presiding elder.

The people at Hodgdon are deeply awakened, for God has visited His people, and sinners are turning to God. Bro. Lewis has been assisted by Bro. Irvine, pastor at Lincoln.

A good work is going on at Monticello and Littleton under the labors of Bro. Glidden. Bro. Nanton has formed a new class at Dyer Brook.

There has been a special religious interest at Smyrna, under the labors of Bro. Nanton.

A good work of God in the salvation of souls is now going on at Vanceboro. Bro. Price is conducting meetings.

P.

Boston has now one of the largest furniture establishments in America, occupying a large space on three streets, with entrance at 48 Canal Street, opposite Maine Depot. The store contains a large assortment of Lace Curtains, Window Shades and Upholstery goods of new and desirable patterns, besides all kinds of Chamber, Parlor, and Dining-room Suits, which are manufactured, finished and sold at Wholesale or Retail.

Designs and samples with prices sent by mail upon application.

The Best Baking Powder.
I have examined samples of "Cleveland's Superior Baking Powder," manufactured at Albany, N. Y., and "Royal Baking Powder," both purchased by myself in this city, and I find they contain:
"Cleveland's Superior Baking Powder."
Cream of Tartar
Bicarbonate of Soda
Flour
Available carbonic acid gas 12.61 per cent, equivalent to 118.2 cubic inches of gas per oz. of Powder.
"Royal Baking Powder."
Cream of Tartar
Bicarbonate of Soda
Carbonate of Ammonia
Tartaric Acid
Starch
Available carbonic acid gas 12.40 per cent, equivalent to 116.2 cubic inches of gas per oz. of Powder.
Ammonia gas 0.43 per cent, equivalent to 10.4 cubic inches per oz. of Powder.
Note.—The Tartaric Acid was doubtless introduced as free acid, but subsequently combined with ammonia, and exists in the Powder as a Tartrate of Ammonia.
E. G. LOVE, Ph. D.
New York Jan'y 17th, 1881.

The best baking powder is made from pure Cream of Tartar, Bicarbonate of Soda, and a small quantity of flour or starch. Frequently other ingredients are used, and serve a purpose in reducing the cost and increasing the profits of the manufacturer.

We give the Government Chemist's analyses of two of the leading baking powders:
The above analyses indicate a preference for "Cleveland's Superior Baking Powder," and our opinion is that is the better preparation.—*Hall's Journal of Health.*

Business Notices.

DRS. STROB'S REMEDIAL INSTITUTE, SARATOGA SPRINGS.
ITS PHYSICIANS are regularly educated, and have a large, successful experience in the treatment of NERVOUS, FEMALE, CHILD and CHRONIC DISEASES. Among its remedial agents are Galvanic and Faradic Electricity, Swedish Movement, Massage, Vacuum Treatment, Inhalation of compressed and rarified air; Turkish, Russian, Roman, Electro-therapeutic and Hydrostatic Baths.—*Send for Circular.*

ADVICE TO MOTHERS.—Mrs. WINGLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once. It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to the taste. It softens the gums, regulates the bowels, and is the best known remedy for diarrhea, whether arising from teething or other causes. Twenty-five cents a bottle.

MISS SAWYER'S SALVE, as now prepared, cures most diseases of the skin than any other salve, ointment or lotion. The best family salve in the world, only 25 cents. All druggists sell it. Wiggins & Co., Proprietors, Rockland, Maine.

How can you remain a sufferer from dyspepsia when more cases than yours are being cured by Hood's Sarsaparilla. Try it.

Money Letters from Dec. 15 to 25.
J. A. Gould, G. Abbott, E. B. Bates, G. A. Barrett, W. H. Batcher, E. L. Brigham, E. R. Brown, E. F. Clark, J. C. Caldwell, G. S. Chalmers, G. Clark, J. B. Dimon, T. B. Durfee, D. K. Frohock, W. Forsyth, S. K. Goss, J. H. Graham, J. L. Gleason, H. V. Harris, W. P. Hyde, Chas. W. Howe, H. W. Hall, J. Kolb, E. C. Langford, P. Mitchell, L. W. Mark, J. A. Morison, J. C. McArthur, A. K. Ney, J. Nichols, G. B. Reynolds, J. N. Rorer, Frank S. Richards, P. C. Squires, M. A. Straw, T. Tyrie, J. H. Whitney, N. W. Wilder.

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When you visit or leave New York City, save Baggage Express and Carriage Hire, and stop at Grand Union Hotel, opposite Grand Central Depot. 400 elegant rooms, fitted up at an expense of One Million Dollars, reduced to \$1, and upwards per day. Elevators, Restaurant supplied with the best. Horse Cars, Stages and Elevated Rail Road to all Depots. Families can live better for less money at the Grand Union, than at any other first-class hotel in the city.

Marriages.
BURRELL.—WORTH, in Providence, R. I., by Rev. W. W. Worth, Thomas E. Burrell, of Fall River, Mass., and Miss Mary E. Worth, second daughter of the officiating clergyman.

ABBOTT.—KNIGHT, in East Randolph, Me., Nov. 29, at the residence of the bride's father, A. K. Knight, son of E. Knight, recent minister in India, and Miss Rosalie B. Abbott, of Brooklyn, N. Y., and Miss Rosalie B. Abbott, of Brooklyn, N. Y.

NOTICE.—The money contributed toward the completion of the People's Church since the acknowledgment last printed, will be given in this paper next week, and it is proposed to make the announcement concerning the delinquent exercises the week following.

METHODIST PREACHERS' MEETING, for Massachusetts and vicinity, in the vestry of St. Paul's Church, Monday, Dec. 31.

PROGRAMME.
Devotional exercises at 10 A. M., conducted by J. M. AVON.

At 11 A. M., Essay by J. W. Preble, "Theme," "How Often and with What Methods shall We Present the doctrine of Eternal Punishment in the Pulpit?"

Afternoon session.—At 2 P. M., Devotional Exercises. At 4 P. M., Essay by J. M. Avon, "Theme," "The Time Limit in the Itinerary should be Repealed."

Dinner will be provided. A cordial invitation is extended.

Per order Com.

THE N. E. BRANCH OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY will hold a quarterly meeting in Wesleyan Hall, Jan. 9. Sessions at 10.30 A. M. and at 2 P. M. In addition to the usual business and reports, addresses will be given by Miss Spencer, Mrs. J. C. Davis, and Rev. Mr. and Mrs. Fisher, recent missionaries in India. C. A. RICHARDSON, Sec. Sec.

THE EASTERN CONG. MINISTERIAL ASSOCIATION will hold its next meeting at South Manchester, Conn., Feb. 4-6, 1884. Toland, Conn. F. A. CRAFTS, Sec'y.

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A host of brilliant attractions will be found in the new volume; among these will be a Serial Story of powerful dramatic interest, by the distinguished novelist, CHARLES READE, which as the author or himself remarks, "is the first serial story of any length I have written this five years, and may be my last."

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Journal des Dames (Paris)
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[Continued from page 1.]

Of course, as in all new countries, there are sharpers and unscrupulous claim jumpers. Some paper cities exist, as might be expected. Here are many persons who have failed elsewhere, and have come to Dakota to retrieve their fortunes; and others who were never successful in their affairs, who hope here to succeed. All have fortunes on the brain. Many in feeble health, elsewhere, come here, become strong, and soon have good homes.

The villages are busy centers where shrewd men gather, ever on the alert for good chances to trade; and now and then you find a man who thinks so much of his land, that if he were to exchange it for a first-class lot in Paradise, he would be likely to demand boot. But such cases you might find in Boston, and other not less pious communities.

PROFITABLE FARMS.

A gentleman in Wayne, Minnehaha County, Dakota, last March, made the following statement in the *Siox Falls Review*:

"My father, my two brothers and myself work together, and we own 800 acres of land. My father is past the prime of life and cannot be considered more than half a hand on the farm. One of my brothers is not very healthy, and cannot do a man's work. We had hired men for seven months and paid them \$140. We had only 285 acres in cultivation and in crop as follows:—

120 acres wheat produced 3200 bu. worth now \$3.92	
50 " oats " 2740 " " 3.21	
50 " barley " 800 " " 3.00	
20 " corn " 1170 " " 4.08	
10 " potatoes " 75 " " 1.00	
4 " millet " 15 " " .40	
Total	\$4,582

Besides the above, the farm had 28 head of cattle, 30 hogs, and 27 horses and colts, as additional sources of income.

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, December 18.

Hon. George L. Ruffin has been appointed resident consul at the port of Boston by the Republic of San Domingo.

A fire and panic occurred in the Plankinton House, Milwaukee, Wis., last night. No one was injured.

Six thousand French troops landed, without opposition, within seven miles of Sonay, Tonquin, on the 11th. The expedition was accompanied by a flotilla of gunboats and steam launches.

Official announcement is made that England resumes control in Basuto Land.

Evangelists Apostolides Sophocles, professor of Greek in Harvard College, died yesterday.

The first snowstorm of the season occurred in this city yesterday.

In the U. S. Senate yesterday bills relative to improving the American navy were introduced, a committee was appointed to attend the obsequies of the late Representative Haskell, and an adjournment taken out of respect to his memory. In the House, the death of Mr. Haskell was announced, and an adjournment taken until Wednesday.

Wednesday, December 19.

By the explosion of boilers in the oil refinery of Reighard & Co., at Pittsburg, Penn., yesterday, six persons were severely injured.

Asa B. Baker, of Brockton, who murdered his wife last August, has been sentenced to State Prison for life.

Baker Pacha, who is to have supreme command of the Sudan, has left Cairo for Suakin, and will endeavor to conciliate the tribes before resorting to force.

The Crown Prince Frederick William of Germany visited the Pope at the Vatican yesterday.

There was a \$500,000 fire in the government dockyard at Lisbon, Portugal, yesterday.

The Senate yesterday elected all the Republican caucus nominees for that body, namely: Gen. Anson G. McKook, secretary; Charles W. Johnson, chief clerk; James H. Young, executive clerk; Rev. E. D. Hanley, chaplain, and Colonel W. P. Canady, sergeant-at-arms.

Thursday, December 20.

Ten houses in Fort Collins, Colo., were destroyed by a cyclone on Tuesday, and many persons were injured.

The entire business portion of Medford, Minn., was burned yesterday.

Advices from Sudan state that El Mahdi, with his forces, is moving in a westerly direction from El Obeid.

Twelve thousand employees in the different collieries of Northumberland County, Penn., are temporarily out of work.

In the Senate, yesterday, a bill was passed adopting the mean time of the 76th meridian as the standard time for the District of Columbia. A concurrent resolution was adopted that the two houses adjourn on Monday next until the 7th of January, 1884.

Friday, December 21.

The French forces, under Admiral Courbet, captured several of the strongly fortified villages outside of Sonay, Tonquin, on the 14th inst.

The steamship St. Augustine, from Manila for Liverpool, was burned in the Bay of Biscay on Sunday last.

Yocude has been proclaimed king of Annam, and it is feared that an attack will be made by the natives on the French legation at Hué.

The Senate yesterday adopted a resolution calling on the Secretary of the Interior for information regarding lands granted to railroads. Several bills were introduced, and the debate on rules was continued, the whole subject being finally postponed until after the holiday recess. In the House the report submitted on Wednesday for the appointment of a committee on rivers and harbors was adopted, and the proposition to appoint a special committee on woman suffrage was rejected.

Saturday, December 22.

A Pullman car was telegraphed on the Chicago, Burlington & Quincy R. R., at Gladstone, Ill., on Thursday night, and one person was instantly killed and six others injured.

The French troops occupied the citadel of Sonay on Monday last, the Chinese having evacuated on Sunday night.

Five of the Glasgow dynamites were yesterday sentenced to penal servitude for life, and five to seven years' penal servitude.

King Milan has pardoned four hundred persons who were concerned in the recent Serbian revolt.

Salgon advices confirm the previous accounts of the poisoning of the King of Annam.

Monday, December 24.

Ex-Gov. Lowe, of Iowa, died in Washington on Saturday.

Heavy snowstorms prevailed in Illinois, Indiana and Michigan on Saturday and yesterday, delaying railway traffic seriously.

The French government has thanked the troops for their bravery in capturing Sonay.

Goods from the United States now pay duty in Cuba as if they had been brought in foreign ships, even when entering under the Spanish flag.

By the burning of a German Israelite school at Galata, a suburb of Constantinople, yesterday, from twenty to thirty persons are supposed to have perished in the flames.

Twenty-four horses and every street car but one belonging to the Syracuse & Onondaga Street Car Company at Syracuse, N. Y., were burned yesterday.

Rededication at Rockland, Me.

Thanksgiving day was indeed a great and joyous day to this people, and the services throughout the day were graced by the presence of the invisible.

The services opened with a love-feast at nine o'clock. Owing to the illness of Presiding Elder Arey, Rev. S. H. Beale, by invitation, led the meeting. Rev. L. L. Hanscom offered the opening prayer.

The meeting continued for an hour, and was a warm and social service, very fittingly introducing the work of the day. At 10.30 a. m. a large audience came together from the various city churches and from the neighboring towns. This was a regular Thanksgiving service, and was participated in by all the clergy in the city. The sermon was by Rev. Dr. Hamilton, of the People's Church, Boston, and was one of remarkable power. There were six hundred people present, consisting of the leading citizens of the town. The doctor preached for an hour, and the people were sorry when he was done.

At 2.30 p. m. another service was held. The congregation was larger than in the forenoon. The venerable Father Allen recited a chapter from Thessalonians. After prayer and hymn, Rev. Dr. Bolton, of Boston, preached the dedicatory sermon. Bro. Bolton's sermon showed to the hearer that he was master of his subject. It was a straightforward, telling discourse, that left a deep impress upon the mind of the hearer. Bro. B. is always welcomed in this city to address the people, and always has a good congregation to listen to him.

At the close of the sermon the pastor stepped forward and made a brief statement of the financial affairs. He announced that \$2,500 had been expended on the church, and \$700 were wanted to complete the repairs. Dr. Hamilton took the matter in hand, and after appointing two secretaries, called for subscriptions. \$820 was raised, and the meeting closed.

In the evening, at 7.30, another and the largest congregation of the day assembled, to listen to Rev. Dr. J. O. Knowles, of Worcester. Bro. Knowles' sermon was powerful, heart-touching and soul-stirring. Bro. K. was pastor of this church two years, and has a large circle of friends here. He was welcomed by them, and they showed their appreciation and respect for him by their presence in the evening.

At the close of the sermon, Dr. Hamilton again took the platform, and in his usual systematic way proceeded to the raising of the balance of the \$700. After due time the full amount was pledged. When this part of the work was over, the church was rededicated, according to Discipline, a "Pratt Memorial." Dr. Hamilton, assisted by Dr. Bolton and Dr. Knowles, rededicated the church. The following brethren were present: Rev. Messrs. J. W. Hamilton, H. W. Bolton, J. O. Knowles, John Allen, S. H. Beale, A. Prince, L. L. Hanscom, S. S. Gross, B. M. Mitchell, S. L. Hanson, W. L. Brown, B. C. Wentworth, I. S. Bickmore, R. S. Dixon, C. A. Southard. Thus ended one of the most enjoyable times ever held by Methodist ministers. There was an increase in numbers from the first to the last, and seemingly no tiring. Everything passed off pleasantly, and the people were cheerful all the way through.

Alexander, Crawford and Cooper.—This is one of the old-fashioned charges, being thirty-eight miles in circumference, with five preaching places. A good degree of success attends the work. The church is being quickened, and thirty-five have asked for prayers, nearly all of whom have been added to the classes. Nov. 11, Presiding Elder C. E. Libby held an old-fashioned quarterly meeting at Alexander. Five were baptized while he was on the charge. A young people's meeting has been started, and is proving a success, also a female prayer-meeting. H. E. F.

The First Free Baptist society of Georgetown, dedicated their church Tuesday, Nov. 27. The sermon was preached by Rev. L. L. Hanscom, of Orono, a brother of A. H. Hanscom, pastor of the Georgetown church. The sermon was one of marked interest. The committee reported at the close of the sermon that the indebtedness of the society amounted to \$675, whereupon Rev. L. L. Hanscom took the floor, and in one and a half hours raised the required amount, and declared the church clear of debt, to the astonishment of the most sanguine.

Rev. S. L. Hanscom, of Thomaston, preached a powerful sermon in the evening, to a full house.

MAINE.

Wilton.—The third quarterly conference will be held on Jan. 5 and 6 instead of former announcement. F.

Rev. Charles Andrews, a supernumerary member of the Maine Conference, died at his home at Old Orchard, Dec. 8. The funeral services were held in the church at that place, Tuesday, Dec. 11. They were conducted by Revs. I. Lord, J. Cobb, J. M. Woodbury, W. H. H. McCallister, and W. F. Berry. The remains were taken to Great Falls, N. H., for interment. Bro. Andrews has served many charges, and left a

record of faithfulness upon them all. He has been a great sufferer for many years, and death was to him a happy release. His afflicted family will have the sympathy of a wide circle of friends.

The ladies connected with the M. E. Church at Saco held a fair on the evenings of Dec. 13 and 14, and cleared \$120. Rev. W. F. Berry is closing a pleasant and successful pastorate on this charge.

At the fourth quarterly conference at Biddeford, Rev. E. T. Adams gave the following report of his work for two years and eight months: Received on probation, 127; baptized, 91; received from probation, 83; by letter, 35; a total of 121.

The good work that has been in progress at South Standish and Buxton still continues. The pastor, Rev. C. E. Bisbee, baptized six on Sunday, Dec. 16, and twelve manifested a desire for salvation. Both parts of the charge share in the work and its results. About fifty have already entered upon a new life, and there is promise of a much greater gathering. Bro. H. B. Smith is assisting Bro. Bisbee.

Rev. J. M. Williams, pastor of Pine Street Church, Portland, is in New York seeking the restoration of his health, which is somewhat impaired. C.

VERMONT.

A good spirit of revival prevails at Bellows Falls. The first Sunday in December Bro. H. F. Austin received thirty-eight into the church—thirteen by letter and twenty-five from probation.

The last quarterly meeting at Hartland witnessed several seekers of salvation at the altar. Bro. A. L. Cooper, presiding elder, had assisted Bro. A. S. Maxham in some extra services the day immediately preceding.

The repairs on the parsonage at Groton are about complete. It is one of the pleasantest preachers' homes on the district. The roof has been raised and the chambers made high and comfortable—new doors and new windows throughout, new clapboards and new paint outside and inside. The hall and parlor have been neatly kalsomined. The whole expense is about \$500, and will all be provided for, so that no debt will be incurred. Bro. J. S. Little has given his time and thought and personal work to the enterprise, doing about as much work as any of the men.

About \$500 have been pledged to secure repairs on the church at Wilmore; and a precious work of grace is also in progress. Several have already been converted. Bro. H. F. Forrest was assisted by the presiding elder in several days. Bro. A. L. Cooper is in labors abundant, and the Lord is with him.

Bro. O. R. Edwards has very acceptably supplied the Guilford charge for six months, but on account of the distance from his home and the impracticability of leaving home permanently, he will not supply any longer.

Bro. A. B. Riggs has left Cambridgeport and Athens to enter Dr. Cullis' fall training college in Boston, and to assist in the mission work under Dr. Cullis' jurisdiction. The charge was sorry to lose him, but the Boston work will be more congenial to him than the regular work of the ministry.

Meetings full of promise are in progress at Williamville, the pastor, Bro. G. F. Arms, being assisted by the presiding elder, Bro. A. L. Cooper.

H. A. S.

RICH NEW STYLES in furniture can be obtained in Boston of the manufacturer at remarkably low prices. Paine seems to be leading in this, already his immense stock is attracting people from near and far. We know of no other establishment in America that carries so large a stock of nice furniture ready to deliver at once and at such remarkably low prices. A visit to his store, 48 Canal Street, opposite Maine Depot, will prove to any one what we say to be correct.

The Youth's Companion does not neglect native authors. In addition to several series of life abroad written expressly for it by Thomas Hardy, Mrs. Oliphant, Alphonse Daudet and others, it will publish American series by T. T. Trowbridge, Frank R. Stockton and C. A. Stephens.

Our Fathers thought that a tall clock was needed to command housekeeping with. Perhaps the same idea would strike the younger generation while standing meditatively before the fine collection at Bigelow & Kennard's, 611 Washington Street.

THE MEDICAL BROS., now being exhibited by John H. Tracy, Sons & Co., are the most elegant specimens ever brought to this country.

WHAT SHALL I SPEAK?—This question is fully met by the popular series of "One Hundred Choice Selections" and the growing interest which has of late years been awakened in reference to the important subject of Education renders the publication of such a series highly necessary in order to meet the incessant demand of Recitationists and Reading clubs for something new, and the successive numbers abound in that rich variety of bright, pertinent, thrilling and touching extracts which admirably fit them for their intended purpose. No. 22 of the series is just issued. Price, only 30 cents. Published by J. GARRETT & CO., Philadelphia.

PIANOS FOR THE GOVERNOR GENERAL OF CANADA.—We see by the *Ottawa Citizen* that two pianos of the Celebrated Factory of Wm. Knabe & Co., have just been selected for his Excellency, the Marquis of Lansdowne. One was a magnificent Grand "Knabe," in elegant Rosewood case, and the other one of their Upright Cabinet Grands.

The Tone, Touch, and Workmanship of these instruments are described as being perfect. The most thorough Judges were employed to make the selection, one of them being Mr. E. Harris, who, previous to leaving England, held the high appointment of Local Examiner to the Royal Academy of Music, London.

Written reports are especially desired at the fourth quarterly conference of the

HOPE ST. M. E. CHURCH, Providence, R. I.

PROGRAMME.

Monday, Dec. 31, at 7.30 p. m., Fraternal Service. Addresses by the pastors of neighboring churches. At 9.30 p. m., Watch-night Service.

Tuesday, Jan. 1, at 10 a. m., Historical Service. Historical Addresses, Letters of Reminiscence and Semi-centennial Oration by Mrs. J. Ellen Foster (whose father, Rev. Nathan Horton, was first pastor of the church). At 2 p. m., Anniversary Service; addresses by former pastors. At 7.30 p. m., Preaching by Rev. S. F. Upham, D. D., of Drew Theological Seminary.

Former members of the church and brethren of the Conference are cordially invited to be present.

THOMAS J. EVERTS, Pastor.

POST-OFFICE ADDRESS.

Rev. H. F. A. Patterson, 114 Federal St., Portland, Me.

HERALD CALENDAR.

Meetings for the Promotion of Holiness, every Monday, at 2.30 p. m., in Wesleyan Hall.

Semi-centennial of the Hope Street M. E. Church, Providence, R. I.

New Bedford District Preachers' Meeting, at Middleboro',

CONFERENCE, PLACE, TIME. BISHOP.

New England, Lynn, Mass., April 3, Foster

N. E. South, N. Bedford, Mass., " 8, Foster

N. Hampshire, Manchester, N. H., " 9, Hurst

Vermont, Montpelier, Vt., " 10, Simpson

East Maine, Bangs, Me., " 11, Foster

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MAKING A TOTAL CAPACITY per day of 30 tons of ore, which at a profit of \$10 per ton, would net daily, \$1,000.00

IF THE SMELTER WORKS 300 days yearly, the NET ANNUAL PROFIT should be \$300,000.00

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